

THE  
CHRISTIAN  
PRACTISE.

(2)

Sermon preached on the A&S-Sun-  
day in S. Maries Church in  
Oxford. Jul. 8. 1604.

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1. Pct. 2. 17.

*Feare God, honour the King.*

The second Impression.



AT OXFORD,

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Points handled in this  
Sermon.

1 The cōstant  
perseverance of  
the faithfull in  
their godlie due-  
ties.

2 Their mutu  
all consent and  
agreemente in  
their holy exer-  
cises.

3 Their lau-  
dable frequen-  
ting the Temple,  
and the sacred  
use thereof.

Backesli-  
ding Apo-  
states.

Faction  
Schisma-  
tickes.

Anabap-  
tisticall  
Humo-  
rists.



THE CHRISTIAN  
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A Sermon preached on the Aſſ Sun-  
day in S. Maries Church in Ox-  
ford. Jul. 8. 1604.

The Text.

Act. 2. 46. And they continued dayly  
with one accord in the Temple.



When the blessed Apo-  
stles (Right worshipfull  
and beloved in the best  
beloved Christ Jesus)  
were all filled vwith the  
holy Ghost, and began to speake with  
other tongues, as the spirit gaue them  
utterance, as all were amased at this  
miracle, so some spared not to deride  
and mocke them, as if (like Bacchus  
Priests) they had beene drunke with  
new wine. Wherevpon S. Peter, the  
servant and Apostle of Christ Jesus, to  
free them from this false imputatiō of  
intem-

\*The ſume  
of S. Peters  
Sermon.  
f verſ. 15.

g verſ. 23.  
h ver. 32, 33

i verſ. 38.

k verſ. 41.

l Vide vſq;  
ad finem ca-  
pituli.

intemperace, maketh a moſt excellent  
Sermon in the audience of them all.  
Wherof there are <sup>e</sup> 3. principal parts.  
The 1. is *ἁγῶν*, <sup>f</sup> arguing and repro-  
ving their blockiſh ſtupiditie, vvhoe  
thought the to be beſotted with wine  
that were ſanctified by the ſpirit of God.  
The 2. is *διδασκαλία*, teaching and inſtru-  
cting them that Chriſt <sup>g</sup> whom they  
crucified vnto death and <sup>h</sup> God rayſed  
from death, received of his father the  
promiſe of the holy Ghoſt which they  
now ſaw & heard. The 3. is *παρακλήσις*,  
<sup>i</sup> exhorting and perſwading them to a  
true and vnſained repentaunce, and a-  
mendment of life. All which wrought  
ſuch notable and ſingular effects in his  
hearers, that of them that day, no leſſe  
then 3. <sup>k</sup> thouſand ſouls were added to  
the Church of God. For when the  
word was preached, they <sup>l</sup> heard it wil-  
lingly, they received it gladly, their  
harts were wounded, themſelues were  
baptiſed, they cōtinued in the Apoſtles  
doctrin, they exerciſed brotherly kind-  
neſs,



hesse, they receaved the Sacraments,  
they distributed their almes, they made  
their praiers, they feared the Lord, they  
beleueed the Gospell, they were all in  
one place, they were all of one minde;  
they were all of like affection. <sup>m</sup> The <sup>m</sup> Non inui-  
poore did not envie the rich, for there debant divi-  
were none so rich: the rich did not des- tibus paupe-  
pise the poore, for there were none so res, neq; anim  
poore. Goods and possessions were erat diuites:  
sold, wants & necessities were relieued, non contem-  
the lands, that by right of inheritaunce nebantur a  
were proper vnto some, through a diuitibus  
Christian charitie and beneuolence pauperes, nō  
were made commō vnto al. In a word enim erant  
if you will see a liuely description of al pauperes.  
those godly exercises of those newe Chrysoft. in  
Christians then, and of all true Christi illud Pauli;  
tians since, looke back with me a little oportet he-  
vnto my text, and there, if I bee not ce- roses esse.  
ceaved, you will finde the summe and  
Compendium of them all. And they co-  
tinued dayly with one accord in the Tem-  
ple.

That is: <sup>n</sup> those 3. thousand soules, <sup>n</sup> Verborum  
sensu.

A 3

whom

whom S. Peter had lately converted  
 ¶ They continued dayly. vnto the faith made not a flourish of  
 religion for a moment, were not Professors for a day only, but as they began  
 wel, they continued wel the course of  
 Christianity. In their hearts they beleaved  
 the truth, in their conversation they  
 practised what they beleaved. No tribulation  
 imminent made the Apostates from the faith, no temptation incident  
 made them flie backe from a godly life. They continued dayly both in the  
 Apostles doctrine wherein they were  
 instructed, and in newnes of life, where  
 vnto they were exhorted. They continued dayly.

¶ With one  
 accord.

¶ Their wils were not divided, their  
 thoughts were not distracted, their affections  
 were not alienated one from another in their holy exercises. The Spirit  
 of vnity had so vnited & knit them  
 together with the bond of loue, that  
 there was but one minde, and one meaning,  
 one wil, and one affection, one hart  
 and one soule among them al. They continued  
 continued

*sinned daily with one accord.*

¶ Neither had they their assemblies <sup>¶ In the</sup> and meetings in secret corners, or pri- <sup>Temple.</sup> vate houses, as though they had beene ashamed of their professiō: but in that famous & renowned <sup>¶</sup> Temple of Ieru- <sup>¶</sup> salem, the house of the most high God, <sup>¶</sup> the fittest place for praier, the fittest <sup>¶</sup> place for preaching, the fittest place <sup>¶</sup> for administring the Sacraments, the <sup>¶</sup> fittest place for all Christian exercises, and therefore the fittest place for the Communion of Saints & Congrega- <sup>¶</sup> tion of the faithful to reside in. <sup>¶</sup> And <sup>¶</sup> they continued daily with one accord in the <sup>¶</sup> Temple.

And this I take to be the true sense & meaning of the words themselues. Wherin although I doubt not but manie other doctrines and instructions might be observed for our edification, yet because my purpose is not to wrest the words from their proper scope, omitting the rest, may it please you only to consider with me these,

## The Christian Practise.

Three generall parts.

1. In the  
faith  
where-  
unto they  
were co-  
verted  
continuance of  
these  
Chri-  
stians

2. In  
newnesse  
of life,  
whereun-  
to they  
were ex-  
horted

They continu-  
ed dayly.

2. The mutuall cōsent  
and agreement of these } with one  
Christians in their godly } accord.  
exercise

3. The place where }  
they were assembled to- } in the  
gether in their godly ex- } Temple.  
ercises

The 1. sheweth that they were no  
wavering beleevers or revolting Apo-  
states, for They continued dayly.

The

The 2. declareth that they were no divided Humoristes or factious Schismatickes, for *They continued daily with one accord.*

The 3. noteth they were no corner-creeping Christians or clācularie Professors, for *They continued daily with one accord in the Temple.*

The 1. teacheth vs, that not a good beginning only, but a dayly continuance in good, is required of vs vnto perfection. *They continued daily.*

The 2. teacheth vs, that the cognisance of a Christian, and the note of a true convert vnto Christ, is loue and vnitie: *They continued daily with one accorde.*

The 3. teacheth vs that of all places the Temple is the fittest, and meetest place for the publicke worship and service of Almighty God. *They continued dayly with one accord in the Temple.*

These are the general heads & particular brāches of my intended speech at this time. Of al which, while I speak,  
by

by the assistance of God his holy spirit before this great & learned congregation, assembled *in the Temple* of the Lord: let me desire you all *with one accord* (most deare and blessed brethren) to *continue* your Christian patience & accustomed attention. And so I come to the particular handling of the words as they lie in order. *And they continued daily with one accord, in the Temple.*

GEN 25 TO PARS PRIMA.

*And they continued daily.*] These words are not so to be vnderstoode, as though the faithfull had ever made their residence in the Temple, and never thence departed to their houses to eate, and drinke, and to provide other things necessarie for them in their vocation, but to shew<sup>r</sup> that oftentimes & very usually they were accustomed to frequent the sanctuarie of the Lord, & to visit his holy Tēple. It is an Hyperbolical kinde of speech, as that is in S. Luke his<sup>r</sup> Gospell, where it is saide of Anna<sup>u</sup> she went not out of the Temple.

r A doubt  
resolved.

\* Luk. 2. 37.

\* Hyperbolic  
est locutio  
Calvin, ib.

Anna<sup>u</sup> she went not out of the Temple.

ple, but served god with fasting & prayer night & day. *Shee went not out of the Temple*, not that shee was at all times there, and no one houre absent, but to shew that shee was very frequent, and at al convenient times in that place. As

\* *Hugo Cardinalis*, and \* *Carthusian* doe expound it. And so we must vnderstand

this place: *They continued dayly in the Temple*, that is, they were oftentimes

assembled in the Temple, there they had commonly their meetings, there

they had vsually their congregations, there they continued daie by daie to

heare the word preached, to receaue the Sacraments administred, to make

their prayers, to confesse their faith, & to offer the sacrifice of thanksgiving

vnto the Lord. This was the dayly exercise wherein they were imployed,

these were the continual duties which they performed to the most high. So

that the observation hence arising, is this, *The constant perseverance* of these

Christians, i. in their holy faith, where  
vnto

\* *Non quia ad bonam uiam discesserit,*

*sed quia circa Templum frequens erat.*

\* *Non quod ibi sine interruptione permanferit,*

*sed quia omnibora opportuna & frequenter*

*pre ceteris ibi fuerit.*



vnto they were lately converted, 2. in the holy exercises of a Christian life, whervnto they were before exhorted. For the 1. it is here said, *They continued dayly.*

*Observat. 1.* There were diverse and sundry provocatiōs which might haue drawn, & allured these Christiāns from the faith. But among many, I name this as the Principal of al the rest, even the imminent danger wherein they now stood, & which they might every houre expect in regard of their profession. For such is the malicious practise of Satan against the Church of God, that as the

*y Plin. Nat. Hist. li. 7. c. 2.* y Pigmes in the history are said to kill the Cranes in the shell, least comming to greater strength, they should be able to resist the: so doth he labour to crush & kill the Church in the shel of her infancie, least growing to greater maturity, shee should be able to repel all his fiery dartes. A liuely patterne of his malice wee haue in this whole booke. For how many meanes doeth hee vse, how

how many waies doth he assay to hinder the gospel, and to discourage the professours of the same? Hee vsed the chiefe Priest as his instrument <sup>a</sup> to lay <sup>a</sup> *Act. 8.* hands on the Apostles, & to put them into the common prison. He vsed the Libertines as his instruments <sup>a</sup> to sub- <sup>a</sup> *6. 11.* orne false witnesses against Stephen. He vsed *Saul* as his instrument to <sup>b</sup> make <sup>b</sup> *8. 3.* havocke of the Church. Hee vsed the Jews as his instruments to <sup>c</sup> stone *Ste-* <sup>c</sup> *7. 59.* phen to death. He vsed *Herod* as his instrument to kil <sup>d</sup> *James*, to imprison *Pe-* <sup>d</sup> *Act. 12.* ter, & to persecute the Christians. He vsed *Elimas* the sorcerer as his instrument <sup>e</sup> to withstand *Barnabas* & *Saul*, <sup>e</sup> *13. 8.* & to labor to turne away *Sergius Paulus* from the faith. He vsed the Jewes as his instruments to <sup>f</sup> stone *Paule*, and <sup>f</sup> *14. & 19.* to blaspheme his doctrine. In a worde, the Gospel at any time was no sooner sincerely preached, but presently Satans malice against the Apostles & beleevers, was subtilly practised. And what a temptation might this haue been

to these new converted Christians to haue stepped backe from their profession, cōsidering that they now had imbraced a new faith: a faith that was hated of the wicked, skorn'd of the world persecuted by Tyrants, disliked of their chiefe Magistrats & Governours. For beholde *Peter* had no sooner made an end of his Sermō in the next Chapter, but presently the Priestres, & Captaine of the Temple, & the Sadduces came vpon him & committed him to ward. No marvel thē, if these Christians (being flesh and bloud, & but now entred as it were in the first step of Christiani-  
ty) had turned and retired back againe, in respect of that imminent daunger, which in all probabilities was likely to fall vpon them. And yet beholde their bold and settled resolutions in the professiō of their faith. They saw no doubt that the Gospel which lately they had imbraced might bring them into & en-  
vie with the Scribes and Pharises, and high Priestres, and peradventure might be

Quid pu-  
tas hic dix-  
isse Scribas?  
frupti sua-  
runt inuidia.  
Et tamen cō-  
stantissimi:  
interim cre-  
dentes illi  
versantur in  
Templo.  
Bruselsius  
in hunc lo-  
cum.

bee an occasion vnto them of further trouble in the world: & yet for al this Saint *Luke* saith of them, that *They continued dayly.*

For howsoever (beloved in our Lord and Saviour *Jesus Christ*) the TempORIZING Professors of the world, do vpon every light and trifling occasion, starte aside like a broken bow: & as the Squirrels in the<sup>b</sup> natural historiā, foreseeing<sup>b Plin. lib. 8. cap. 38.</sup> a tempest to come, doe stoppe vp the mouth of their holes on that side, and turne vnto the other: so they, foreseeing the least storme of persecution to arise because of the Gospel, wil stop their mouthes for speaking anie more that way, & turne vnto the other. Yet it is far otherwise with all true & faithful Christiā, they hold on their course in a good cause, although they see before them many millions of afflictions, like the<sup>i</sup> Cherubins with a shaken<sup>i Gen. 3. 24</sup> Sword before Paradise, readie to encounter them. And as<sup>k</sup> *Hannibals* soldiers continued their iourney over the<sup>k Liv Rom. lib. 21.</sup> *Alpes,*

*Alpes*, notwithstanding the rough rocks  
& craggy clefts that hindred their pas-  
sage; so the true Soldiers of Christ Je-  
sus continue stil running in the Christi-  
an race of their holy calling, maugre  
the mountaines of tribulation that cō-  
front and oppose themselves against  
them. And as we read of *Socrates*,<sup>1</sup> that  
he ever continued in the same counte-  
nāce in all adversity, & of *Heracitus* &  
*Diogenes* that treading vnder feete the  
stormes of al casuall evēts, they armed  
themselves with a settled resolutiō, cō-  
stantly to proceede against all crosses  
that might happē vnto thē; so the true  
Philosophers, & lovers of spiritual wif-  
dom do arme themselves with a farre  
more constāt resolutiō, that they may  
ever be found stedfast in the faith, hap-  
pen al calamities whatsoever. Wel  
may the knife scrape the Adamant, but  
it cannot pierce it, wel may the flames  
compasse the Salamander, but they cā-  
not burne it, wel may the waues beate  
vpon the rocks, but they cannot shake  
them; .

<sup>1</sup> *Socrates eo  
dem vultus  
tenore etiam  
adversis in-  
terpellanti-  
bus perstitit.  
Heracitus  
& Diogenes  
calcatis tur-  
binibus fon-  
titorum ad-  
versus omnē  
dolorem vel  
miseriam v-  
niformi du-  
rare pro-  
posito. Solim.  
cap. 4.*

them; and wel may the troubles of the world assault the godly, but they cānot hurt thē, wel may they encounter thē, but they can never bee able to overthrow them. *Premi possunt, opprimi nā possunt; oppugnari, non expugnari.* As a learned Father speaketh. For as the Poets faine the Hil *Olympus* to be higher then either winde or weather, storme or tēpest, can come vnro: so the minde of a godly man cannot with al the contrary blasts of opposition and contradiction be cast downe, & removed frō his seate. But as a godly Father saith of the Cypresse tree <sup>m</sup> that she changeth not her colour in the midst of winter: so the faithfull wil never alter his faith, never chāge his religiō, in the midst of the stormy winter of persecution. S. *Peter* might haue feared the Sadduces, yet that shall not discourage him <sup>o</sup> to preach in Iesus name the resurrection from the dead. The Apostles might haue feared the Council, yet that shall not discourage thē <sup>o</sup> to teach & preach.

*Viridi ē suam ne hyeme quidem amittit. Ambrosius.*

<sup>n</sup> Act. 4. 1.

<sup>o</sup> Act. 5. 41.



Jesus Christ. *S. Stephen* might haue feared the Jewes, yet that shall not discourage him *P* to reprove their hardness of heart. *Saint Paule* might haue feared the uproare in the citty, yet that shall not discourage him to shewe his readinesse *q* not only to be bound but also to die at Ierusalē for the name of the Lord Jesus. Finally the faithfull in my text might haue feared the malice of the Iews, the rage of the Scribes & Pharises and Sadduces for this their suddaine change of religion, and conversion vnto the Gospel: and yet al this shal not discourage them to keepe the faith and to *continue dayly* in their holy profession.

The vsē. A doctrine (beloved in our Lord & Savior Jesus Christ) to taxe & reprove all *Apostaticall* Revolters and Backsliders frō the truth. Who as long as no danger is at hand are as hote & earnest professours as anie, but if the swelling South-wind of afflictiō begin to blow like *Quailes*, they are afraide to shew their

*r Colurnices  
Austro nun-  
quam exeunt  
nam metu-  
unt vim fla-  
us tumidio-  
ris. Solin. ca.  
38.*



their heads. They are like Swallowes,  
*qui tēpore aestivo adsunt, adventante hye-*  
*mo devolant,* present all Sūmer, absent  
all Winter. They are vnto Christ as  
fawning & flattering friends are vnto  
rich mē, who as the <sup>f</sup> Poet speaketh of  
thē, as long as their wealth lasteth, are  
ready at hand: but if they are once fal-  
ling into miserie, they fall awaie vwith  
speedy celerity. So as lōg as these may  
get any thing, by the Gospel, they wil-  
lingly imbrace the gospel: and as long  
as there is peace in the Church they  
are glad to be members of the church.  
But if any want or woe accompany it,  
if <sup>t</sup> the least trouble and affliction arise  
because of it, they wil presently forsake  
it, & the chaffe wil not soner be blown  
away from the wheat, then they from  
the Church. Such a *Revolver* was that  
young mā in the gospel, that came to  
be Iesus his disciple thinking belike by  
this means to haue enriched himselfe.  
But, when our Saviour told him, that  
he must sel al that he had, and giue vnto

<sup>f</sup> *Donce eris  
salix, multos  
numerabis  
amicos.  
Tempora si  
fuerint nubig-  
la solus eris.  
Ouid.*

<sup>t</sup> *Multos sub  
Christiano  
nomine ipsa  
tranquilli-  
tas Ecclesia.  
sice pacis  
abscondit.  
quos tamen  
si levis per-  
secutionis  
aura pulsa-  
verit, extra  
arcam velut  
paleas tollit.  
Greg. Mor.  
25. cap. 10.  
circa med.*

to the poore, hee receaved but colde  
 u Mat. 19. comfort by the gospel, for he u went a  
 22. way sorrowing because hee had great  
 possessions. Such a *Revolver* was *De-*  
*mas* who for a time was a professour  
 with Saint *Paule*, but after a while vpo  
 \* 2. Tim. 4. some carnal respect \* forsooke him, &  
 10 imbraced this present world. Such *Re-*  
*volters* were *Phrygillus* & *Hermogenes*,  
 2 2. Tim. 1. x who turned away from Saint *Paules*  
 15 doctrine. Such *Revolvers* were *Hymi-*  
 3 1. Tim. 1. *neus* and *Alexander*, who y made ship-  
 20 wracke of a good faith. Finally such  
*Revolvers* are al those who (like the vn-  
 profitable hearers in the Gospel) for a  
 time receaue the word with ioy, but in  
 2 Luk. 8. 13 time of temptation z they fall avvaie.  
 They may bee cōpared very fitly vnto  
 2 Lib. 9. c. 15 certaine fishes of whō *Pliny* 2 writeth  
 that in the warme season & when the  
 moone is at full, doe come forth, and  
 take their pleasure, but when winter  
 approacheth, they lurk in the bottome  
 of the sea, and wil not be seene at al. In  
 like māner, who such iocōd Professors  
 as

as these, in the Summer of prosperity:  
but who would hide their heads soner  
then they in the winter of adversitie?  
Like the vnkinde Disciples of Christ,  
they can bee content<sup>b</sup> to drinke with  
him their Master in the cup of refection,  
but not in the cup of affliction. they  
are willing to be companions with him  
at his Table, but not in his trouble. and  
as Saint Peter, when no danger was at  
hand, professed much<sup>c</sup> that he would  
never be offended at Christ, that hee  
would rather die, then deny his Lorde  
and Saviour: but afterwards when hee  
perceived that Christ was apprehended,  
& that the servant was like to tast  
of the same sawce as the Maister did,  
why then S. Peter becomes for a time,  
of a faithful Apostle, a false Apostate,  
of a true Disciple, a temporizing Turn  
coate. Nowe he knowes not the man,  
and if you wil not beleue him, he will  
swear it; and, if lying and periurie will  
not serue the turne, he will adde cur-  
sing vnto it, but he wil be safe. Even so

<sup>b</sup> Discubunt  
in cena cum  
domino, ad  
passionē pro-  
deuntem de-  
serunt. Sunt  
socii mensae  
non dolorum  
comites.

Eccl. 6.10.

<sup>c</sup> Mat. 26.

it is to be feared that there are too many in the world now a daies, as bold & confident and presumptuous in their profession, who notwithstanding, if trial were made, would, I feare me, be as apt to fal as Saint *Peter* did (and that, a degree beyond him, without repentance) and more ready to sweare, and forswear, nay to blaspheme and curse God and his religiō, rather then to endure the afflictions of this world, as the good Souldiers of Christ *Jesus*.

But as for vs (my deare brethrē) we haue not so learned Christ. Let vs learne by such Apostacies and backslidings the more to be confirmed in the faith. Let vs by the example of these worthy Christians in my Text, continue daily in the truth, notwithstanding all dangers that may be likely to befall vs. Let vs constantly resolute to keepe our faith to our husband Christ as shee in the Tragedy did to her husbände *Hercules*, and say with <sup>d</sup> her:

*d* Megara a.  
pud Seneca  
in Hercule  
parente.

*Gravent catene corpus, & longa fame*

*Mors*

*Mors protrahatur læta, nō vincet fidē  
Vis ulla nostram.---*

Let our bodies be chained with fetters  
and pined away with famine, yet no  
cruelty shal alter our mindes, no extre-  
mity shal subdue our faith. yea though  
the Lord proue vs with much afflictio,  
as he did David, & plague vs with ma-  
ny calamities, as hee did *Iob*: yet let vs  
pray with the <sup>c</sup> one, that this heavy sin <sup>c David in  
Psal.</sup>  
of backsliding and revolting, bee never  
found amongst vs, and labour with the  
other <sup>f</sup> to *consiue* in our vprightnesse <sup>f Iob. 2. 3.</sup>  
although Satan hath moved the Lord  
to destroy vs. Lastly, according to the  
Apostles coucel: let vs aboue al things <sup>g Heb. 3. 12</sup>  
take heed least at any time there bee in  
any of vs found an evill and vnfaithful  
hart to fall away from the living God.  
And let vs ever take in our mouthes, &  
imprint in our harts that excellent say-  
ing of *S. Paule*, <sup>h</sup> What shal seperate vs <sup>h Rom 8. 35</sup>  
from the loue of Christ? Shal tribulati-  
on or anguish, or persecutio, or famine <sup>g vsq. ad fi-  
nem capitis.</sup>  
or nakednes, or peril, or the sword? As

1 Pl. 44. 22. it is writtē, i For thy sake are we killed  
 al the day long, & are counted as sheep  
 for the slaughter. Neverthelesse in all  
 these things we are more thē Conque-  
 rours through him that loved vs. For  
 I am perswaded that neither death nor  
 life, nor Angels nor Principalities, nor  
 Powers, nor things present, nor things  
 to come, Nor height nor depth, nor a-  
 ny other creature shalbe able *to make*  
*vs flie backe or any way* to seperate vs  
 frō the loue of God, which is in Christ  
 Jesus. And thus much of the 1. parti-  
 cular braunch of my 1. generall parte.  
*The constant perseveraunce* of these  
 Christians in the faith, notwithstanding  
 the imminent dangers which in al pro-  
 babilities they might expect in regard  
 of their profession. *and they continu-*  
*ed dayly.*

Observat. 2.  
 \* Hic ponit  
 tur conversio  
 rum conversio  
 satio quantum  
 ad fidem &  
 mores. Lira  
 in A. 3. 2.

The 2. branch, which out of this 1.  
 part is derived, is *The constant Perseve-*  
*rance* of these Christians in the godlie  
 exercises of a Christian life. For, as it is  
 noted vpon this Chapter, <sup>k</sup> here is not

on-





*tinuance* in good that is required of vs  
 • Pro. 23. vnto perfectiō.<sup>n</sup> Our harts must be cō-  
 17. *tinually* in the feare of the Lorde. And  
 • Luk. 1. 75 wee o must serue him in holinesse and  
 righteousnes not one, but all the daies  
 P Mat. 10. of our life. Vvee must P *continue* vnto  
 22. the end, if we wil be saved. We q must  
 q Rev. 2. 10 be faithfull vnto the death, if we wil re-  
 ceauē the crowne of life. And as the  
 • Num. 14. Lord<sup>r</sup> promised to bring *Caleb* into the  
 24. land and that his seed after him should  
 Ioshua. 14. possesse it because he cōstantly follow-  
 ed the Lord: And as God promised to  
 f 1. Cron. establish *Salomon* his kingdome for e-  
 28. 7. ver, If that he would *continue* to keepe  
 his commandements. Even so if we  
 shal expect an assurance frō the Lorde  
 to enioy for ever the spirituall *Canaan*,  
 the kingdome of heaven: we must con-  
 stantly follow him in a godly cōversa-  
 tion, and be alwaies running the waies  
 of his commandements. Vve see by  
 dayly experience, that the truely vali-  
 ant souldier never ceaseth from battell  
 vntil he hath gotten the victorie: the  
 care •

carefull pilgrime never setteth vp his  
rest, vntil he be arrived at his own coun-  
try: and they that runne in a race ever  
hold on their steps vntil they haue won  
the prize. Our life (beloved in Christ  
Jesus) is compared to a warfare, to a  
pilgrimage to a race, and therefore  
with *Timothy* we must fight the good  
fight of faith, and never rest vntill wee  
haue got the conquest of sin & Satan.  
We must with *Vlysses* go forward &  
never suffer the flattering *Calypso* of  
worldly pleasures, to detain vs from our  
*Ithaca*, from our country aboue. Wee  
must with *Saint Paule* run, and never  
saint, vntil with him we haue obtained  
the end of our hope: That is, as one  
doth interpret it, to run vncessantlie  
in the race of vertue, vntil we haue fini-  
shed the course of our life. This was  
commended by *Dauids* practise, I will  
alwaies sing (saith he) vnto thy name  
dayly performing my vowes. To teach  
vs to continue paying our vowes daie  
by day vnto God, vntil we come to the  
last

Job. 7. 1.  
secundū vul-  
gat. edit.

Gen 47 9

1. Cor. 9.

24.

1. Tim. 1.

18.

In Homeri

Odys. E

2. Tim. 4.

8.

ἀπαύ-

σας καὶ ἀ-

σκήνη τῶ-

θεν μέ-

χρῆς ἀν-

εἰς ἐλθόμεν

τὸ εἶναι τὸ

σῶμα.

Nilus.

b Psal. 61 8

c Persevera

vota redde-

re in die isto

donec venias

ad diem illū.

Aug. in Psa.

63. Tom. 8.

<sup>d</sup> Ez. 46. 13

<sup>e</sup> Facias ho-

locauſſū, &c

sacrificium

nulla inter

mittitur die,

ſed iuge atq;

pe. petuū eſt.

Vt implea-

tur quod in

ſine capitis

ponitur, ma-

ne, mane, ho

locauſſum

ſempiternū.

In quibus

perſeueran-

dum in bono

docet domi-

mus. Hier. ib.

<sup>f</sup> Eccl. 11. 6

& Cum bene

feceris nuſ-

quam: à bono

opere deſiſſas

ut utinam

iuſtitia veſ-

inueniat,

& veſperi

miſericordia

ſolis ortus ac

cumulet, &c

Idē in ca. 11.

Eccl. Tom 5.

<sup>h</sup> Plut. in

Lycurgo.

laſt day, the daie of our departing and diſſolution. This was commanded by the Lordes precept, as it appeareth in the prophecie of *Ezechiell*, where the Lord thus ſpeaketh, <sup>d</sup> Thou ſhalt *dayly* make a burnt offering vnto the Lord of a Lamb without blemiſh, thou ſhalt doe it every morning. That is, as Saint *Ierome* <sup>e</sup> doth interpret it, our Chriſtian ſervice muſt bee as a *dayly* ſacrifice and *continuall* burnt offering vnto the Lord. This was the counſel of the preacher, and therefore *Salomon* ſaith, <sup>f</sup> in the morning ſow thy ſeed, and in the evening let not thy hand reſt. That is according to the expoſitiō of the ſaid *S. Ierome*, <sup>g</sup> morning, and evening, and at al times wee muſt performe our duties vnto God, and never ceaſe from good works, & never be weary of well doing. This was the care of the proſaē & therfore *Lycurgus* being asked why he appointed ſo ſmall things, and little of value to bee offered vnto God, <sup>h</sup> answered becauſe we ſhould never ceaſe

to

to honour him. The summe and effect  
of al, is this. Our zeale must be like the  
<sup>i</sup> fire that the vestall Virgins in Rome  
kept, or rather like the <sup>k</sup> sacrificing fire  
that ever burnt vpon the altar, and ne-  
ver went out. And as that stone in *Ar-*  
*cadia* mentioned by <sup>l</sup> *Solinus*, whose  
name declareth his nature, being once  
set on fire, cānot be quenched againe:  
so our hearts being once kindled with  
zeale by the fire of the spirite, must al-  
waies remaine fervent in all Christian  
dueties. And the reason hereof is gi-  
vē by a good father:<sup>m</sup> to begin a good  
matter is no great matter, but to con-  
summate the thing once begun, ten-  
deth vnto perfection. And *Gregory* tels  
vs that <sup>n</sup> in vaine he runneth and to no  
purpose, that fainteth before he come  
to the end of his race. And *S. Ambrose*  
tels vs, that <sup>o</sup> no man receiveth the re-  
ward vntil hee hath finished his course  
And Saint *Ierome* tels vs, that <sup>p</sup> not so  
much the beginning, as the end of ver-  
tue is praise-worthy. And Saint *Cypria*

<sup>i</sup> *Plut. in*  
<sup>Num. 1.</sup>  
<sup>k</sup> *Lev. 6. 13*  
<sup>l</sup> *Asbestos.*  
<sup>Solin. Po. y-</sup>  
<sup>hist. cap. 12.</sup>  
<sup>m</sup> *Non est*  
<sup>magnum bo-</sup>  
<sup>nū inchoare</sup>  
<sup>quod bonum</sup>  
<sup>est. Sed con-</sup>  
<sup>summare hoc</sup>  
<sup>solum perfe-</sup>  
<sup>ctū est. Sermon</sup>  
<sup>S. ad fratres</sup>  
<sup>in Eremo.</sup>  
<sup>n</sup> *Frustra ve-*  
<sup>lociter currit</sup>  
<sup>qui, prius-</sup>  
<sup>quam ad me-</sup>  
<sup>tam veniat,</sup>  
<sup>deficit. Greg.</sup>  
<sup>Moral. lib. 1.</sup>  
<sup>o</sup> *Nemini pal-*  
<sup>ma datur pri-</sup>  
<sup>usquam cursum</sup>  
<sup>conficiatur.</sup>  
<sup>Offi. l. 1. c. 15</sup>  
<sup>p</sup> *Non tā ini-*  
<sup>tia in bonis</sup>  
<sup>studiis sunt</sup>  
<sup>laudanda</sup>  
<sup>quam finis.</sup>  
<sup>lib. 2 cap. 4.</sup>  
<sup>ad Gal. Tom.</sup>

tels 9.

*9 Perseverā  
ti datur im-  
mortalitas.  
tract. 2. de  
habitu vir-  
ginum.*

*1 Sam. 10.*

*24.  
1. Sam. 16*

*14.  
1 Mat. 10. 4*

*11 Ioh. 17. 12  
\* Synonymen  
hist. eccles.*

*1. 5. c. 2. & 3.*

*\* In c. 1. Act*

*7 Arist. in E.  
thicus.*

*2 Gen. 37.  
23.*

*Nam Aquila  
& Symma-  
chus sic in-  
terpretantur  
ἀσπαρά-  
ξου tuni-  
cam talarē.*

*2 Quid est ta-  
laris tunica  
nisi actio cō-  
summata.*

*Quasi enim  
protensa tunica talum corporis operis, cum bona actio ante dei oculos usq̃  
ad vitę nos terminum regit. lib. 3. Moral. cap. 21. Tom. 2.*

tels vs that 9 not he that beginneth on-  
ly, but that *persevereth* in a godly con-  
versation, shall bee rewarded with im-  
mortality. *Saule* at the first was a rare  
man, and <sup>r</sup> there was none like him a-  
mong al the people, but he <sup>f</sup> fel and be-  
came a reprobate, *Iudas* at the first was  
an <sup>t</sup> Apostle, but he fel and became <sup>u</sup> a  
cast-away. *Julia* at the first was a \* chri-  
stiā but he fel & became an Apostate.  
And therefore, \* *non cepisse sed perse-  
cisse virtutis est*, saith the ordinary glosse  
And as in morall Philosophy y no one  
vertuous actiō but the habit of vertue  
doth denominat: so in Christianity no  
one good worke, but the habitual *con-  
tinuance* in good, doeth make a true  
Christian. This is that <sup>2</sup> *Tunica talaris*  
a coate reaching downe to the feete  
which every good *Ioseph* must put on.  
I mean as <sup>2</sup> *Gregory* meant the vesture  
of Sāctimony to be worn of the faith-  
ful, to the end of their liues. This is that

taile <sup>b</sup> of the sacrifice, which God hath <sup>b</sup> Levit. 3.9  
 commanded vs to offer vnto him. For  
 so <sup>c</sup> some of the Fathers do interpret <sup>c</sup> Per Moy-  
 that place. This is that vertue which <sup>c</sup> sen, caudam  
<sup>d</sup> rewardeth them that run, crowneth <sup>d</sup> hostie in al-  
 them that fight, bringeth to the haven <sup>d</sup> tati offerre  
 of happines them that saile in the seas <sup>d</sup> prapimur.  
 of this troublesome world. It is the <sup>e</sup> <sup>e</sup> ut uidelicet  
 ster of patience the daughter of con- <sup>e</sup> omne bonum  
 stancy, the friend of peace, & the per- <sup>e</sup> quod incipi-  
 fection of all vertues. Without the <sup>e</sup> mus, persens.  
 which <sup>f</sup> obedience hath no reward, a <sup>f</sup> ranti sine cō-  
 good turne deserues no thanks, & for- <sup>f</sup> pleamus Gre  
 titude receiues no glory. <sup>f</sup> gor. ut supra

But alas (my deare brethren) howe  
 far are we from this measure of grace,  
 how far are wee from this perfectiō?  
 may we not iustly make that cōplaint  
 of our time which *Chrysostome* some-  
 time did of his time & that now a daies  
 wee haue many Christians that begin

*patientie, constantie filia, amica pacis, virtutum consummatio. Bern. E-  
 pist 129. ad Iannenses. f Tolle perseverantiam; nec obsequium mer-  
 cedem habet, nec beneficium gratiam; nec gloriā fortitudo. Chrysost.  
 & Incepisse multorum est perfecisse paucorum. Consueverunt multi in  
 initio sergentes esse, in fine remissi & dissoluti sunt. Chrysostome.*

wel,

<sup>a</sup> Apud Hy-  
panin fluvi-  
um Aristote-  
les ait bestio-  
las quasdam  
nasci que di-  
em unū vi-  
vant. Cic.

Tusculan.

Quest. lib. 1.

<sup>2</sup> Multi mag-  
na aggyedi-  
untur, sed de-  
ficiunt in  
via, multi  
exerunt in  
desertum sed  
pauci perve-  
niunt in ter-  
ram promif-  
sonis. Serm.  
8. ad fratres  
in Eremo.

<sup>3</sup> Plin. Nat.  
hist. lib. 5.  
cap. 9.

wel, but few that *continue* well, manie  
Christians like the <sup>b</sup> little beasts in *Ari-  
stotle*, for a day only, but not many like  
the faithfull in my Text, *dayly cōtinuing*  
Christians. For they are hote and for-  
ward at the first, but cold and dissolute  
at the last. Or as an other Father spea-  
keth, <sup>i</sup> there are many that vndertake  
this iourney, but they faint in the way;  
there are many that go forth into the  
desert, but few that come to the lande  
of promise. For as the sunne going  
through many degrees of the *Zodiack*,  
commeth at the last to *Cancer*, where  
staying his course, hee becommeth *re-  
trograde*; or as the sea in flowing swell-  
leth more & more vntil it become full  
tide, & then staying his course it doth  
ebbe and flow back againe: or as <sup>k</sup> *Ni-  
lus* riseth for a time, and swelleth at the  
next change of the moone after the  
sun stead by little and little, but after-  
wards falleth and setleth low againe in  
the same mesure as it rose before: right  
so we may say of these kind of christiāns  
they



they would seeme to be hotter & swifter, then the sun, in their course but too soone they become *retrograde*; they flow and rise for a time in faith and holines, but this flowing hath an ebb, this rising hath a fall into sinne and wickednesse.

*Theophrastus* writeth of the Lizards <sup>1<sup>a</sup> Plin. lib. 2.  
cap. 31.</sup> called *Stelliones*, that they cast their old coats as snakes doe, but when they haue so done, they eate it vp againe: & I am afraide (beloued in Christ Iesus) that wee haue too many such *Lizard-like* Professors in these times, who ha-  
ving cast of the old *Adam*, as true Christians doe, and put on Christ Iesus: doe notwithstanding eate againe of the forbidden fruite, and <sup>m</sup> with the dog they <sup>m 2<sup>a</sup> Pet. 2.  
vlt.</sup> returne to their vomit, & with the sow  
to their wallowing in the mire. And as  
<sup>n</sup> *Cometes* appeare for a time on hight to <sup>n Vide Gar.  
cenn in Me-  
t. orologicis.</sup> the astonishment of many: yet within  
a short space they either resolute to no-  
thing, or returne to the olde matter  
whereon they were first made: so doe  
they

they, for a momēt, mouēt aloft in their holy & Angelicall conversion, to the admiration of the world: but on a sūdaine they turne againe to their olde *bias*, and are as nothing in comparison of the men they were before. And as

o *Vide Lucianū de mercede ser-  
uient. Et E-  
ras. Adagiū.  
em̄ May-  
δραδύλ  
χωρεῖ τὸ  
πράγμα.*  
† Pl. 51. 17.

o *Mandrabulus* offered to *Iuno* the first yeare a sheepe of gold, the secōd yeare a sheepe of silver, the third year a sheep of brasse: his devotion stil growing colder and colder: so in the first parte of their age they offer vnto God the *goldē* sacrifice of a p troubled spirit, of a broken and a contrite heart. In the second part of their age, they offer vnto God the *silver* sacrifice of their lips only, for their heart is far from him. In the last part of their age (their zeale and devotion growing worse & worse) they offer vnto God the *brassy* sacrifice of their

† Eccl. 4. 17  
† *Horat. de  
arte poetica  
ad Pisones.  
Humano ca-  
piti, &c.*

rustie and cankered and polluted affection which is indeed no better then the sacrifice of fools. In a word, as that ridiculous picture in the Poet † beganne with the faire countenance of a womā

but ended with the mostrous shape of  
a fish: as the *Hippopodes* in Pliny haue  
the faces of men, but the feet of horses:  
as the cranes in *Solinus* haue a colour  
delightfull to the eies, when they are  
young, but they turne black whē they  
are old: as the Colts of Asses in *Vincē-*  
*sius*, \* as long as they are coltes, haue  
some comelines in them, but the elder  
they growe, the more deformed they  
be: so I may truly say the same of these  
men. Their beginning is good and lau-  
dable, their end is lewd and damnable.  
They consecrat their youth vnto God,  
but they giue their age vnto the Devil.  
They spend the first part of their life in  
sanctity and sincerity, but they cōsume  
the last part of their life in al maner of  
sinne & iniquity. Thus after they haue  
left the *Sodome* of sinne with Lots wife  
they \* looke back againe vnto *Sodome*;  
after they haue put their hands to the  
plough of a holy profession, they look  
backe againe and so are y vnfit for the  
kingdome of God. After they haue be-

*u Polyhist.  
cap 3 §. Grū-  
es nigrescūt  
in senectute.*

*\* Asini pul-  
lus aliquan-  
tum decoris  
habet in iu-  
uentute. Sed  
quanto plus  
senescit tam-  
to turpior fit.  
Vincēsius  
Beluacensis.*

*\* Gen. 19.  
26.*

*¶ Luk. 9 vlt*

- gun in the spirit with the <sup>2</sup> foolish *Galathians* they end in the flesh. After they haue married theselues as a chaste spouse vnto Christ, with the <sup>2</sup> wanton widdowes they breake their first faith: and with the *Angell* of the Church of *Ephesus*,<sup>b</sup> they forsake their first loue.

*Conclusio.*

- Wherefore (most deare and blessed brethren, beloued in our Lord and Saviour Iesus Christ) my exhortatiō hēce, shal be no other but what Saint *Paule* gaue to the *Galathians*,<sup>c</sup> Let vs not be weary of wel-doing: for in due season we shal reape, if wee faint not. Let vs not be like <sup>d</sup> children wavering and carryed about with every winde of doctrine: but let vs constantly *continue* in al holines, like those in the Psalme who are compared <sup>e</sup> to Mount *Sion*, that cā not be removed, <sup>f</sup> but standeth fast for ever. Let vs not bee like revolting and backsliding professors, who after a litle flourishing shaddowe, retaine no solid substance of religiō, but with the faithful in my text, let vs *daily continue* in the good

good course we haue begun even to the end of our liues. Let not our spiritual motions in Christianity be like violent motions in Philosophy, swift in the beginning and slow in the end: neither let the streames of our godly proceedings bee like *Euphrates* and *Nilus*, f who for a good space carry a pleasat current, and runne with a swift stream vpon the face of the earth: but at the last *in medio itinere absorbentur*, they are swallowed vp of the earth againe: but as other rivers vsually *continue* the maine current of their passage vntill they come vnto the sea: so let no earthly desires swallow vp the currēt of our religious actions, but let them hold on their free course, vntill wee enter into that sea of Gods everlasting goodnes the kingdome of heaven.

f *Seneca in  
Questioni-  
bus natura-  
libus.*

And thus much be spoken of my 1. general part. *Vz. The constant perseuerance*, of these Christians, 1 In the faith wherevnto they were converted. 2. In *newnes of life*, whervnto they were ex-

horted. Of both which it is here saide,  
*They continued dayly.*

PARS SECVNDA.

*With one accord.*

When *Abraham* was commanded from the Lord, to depart frō his country, and kindred, and fathers house, and to betake himselfe to the Land of *Canaan*: such was his loue to his Nephew

¶ Gen. 12.5 *Lot*, that he <sup>a</sup>took him also along with him, as we may read in the book of *Genesis*. But after that God had extraordinarily blessed & increased them, with cattel, with silver, and with golde: behold, there grew so great contention

¶ Gen. 13.6  
 • *Affluxerunt divitiæ  
 & statim  
 discinditur  
 concordia. v.  
 bi enim meū  
 & tuum il-  
 lic omne ge-  
 nus litium  
 & contenti-  
 onis occasio.  
 in cap. 13.  
 Gen. Hom.  
 33.*

betweene these two before so greate friends, and betweene the heard-men of their cattell, that the <sup>b</sup> whole lande could not now beare them, they must bee divided, they must bee seperated, they could not dwell together, as it is further described in the same book. Vpon which place Saint *Chrysostome* giveth this note, <sup>c</sup> as their wealth increased, their loue decreased, their riches & abun-

abundance caused their contention & variance. For this *meum* and *tuum*, is that vvhich oftentimes breaketh the knot of affection, vsually soweth the tares of dissention among the sons of men. The faithful therefore in my text do'here take a good course to prevent this so great a mischief and inconvenience. For least too much vvealth might be any obstacle to that indissoluble bond of peace and vnity, S. Luke saith of them that<sup>d</sup> they sold their possessions and goods, & parted them to al men, as every one had need. And, as if here had beene a<sup>e</sup> common-wealth of Angels, no mā accōpted any thing his owne, but al things were common among them. The cause of contentiō being thus taken away there was now no more contentiō. But as *Lycurgus* in *Plutarch*, when hee walked about the fields in the time of haruest, & saw the heapes of corne equally divided & distributed among the people, said thus: <sup>f</sup>are not al the people in *Laconia*, be-

<sup>d</sup> Aa. 2. 45.

<sup>e</sup> Hæc erat Angelica resp. nihil dicere sibi proprium esse. Chrys. Hom. in Act. 2.

<sup>f</sup> Nonne vides totā Laconiam multorum esse fratrum? Plutarch. in Lycurgo.



come brethren? So he that had seene this equall and charitable distribution among the faithful in this place might as truely pronounce of them: *Nonne uides totam Ecclesiam multorum esse fratrum?* Are not al the Christians in the Primitiue church, as one mā, are they not al brethrē in Christ? For surely this charitable distribution bred an vnity in affectiō, after this vnity in affectiō followed a vnity in opinion. They all wished the same good ech to other, they al were perswaded of the same faith in one another, & in the godly exercises of Christianity, and true worship and service of God, one with another, *they continued dayly with one accord.*

Here is that prophecy now fulfilled,  
 Jer. 32. 39 *§* I will giue them one hart & *one* way.

Here is that praier of our blessed Saviour now fulfilled: holy <sup>h</sup> father keepe them in thy name, whom thou hast giuē, that they may be *one*, as we are *one*.

For behold that God, who is not the  
 1. Cor. 14 *§* author of confusiō but of peace; that

God <sup>k</sup> who maketh men to bee of *one* <sup>k</sup> Psal. 68. 6  
 minde in *one* house. That Christ Jesus  
 who is but *one*, and beeing our peace, <sup>l</sup> 1. Cor. 8. 6  
 hath made <sup>m</sup> Jew & Gētile to be both <sup>m</sup> Eph. 2. 14  
*one*. That blessed Spirit who is called <sup>n</sup> Ezech. 1. 16  
*the spirit of unity*, who with the Father <sup>o</sup> Iudg. 20. 1  
 and the Sonne together, is but *one* god <sup>p</sup> Exordium  
 blessed for ever. This sacred *Trinitie* <sup>q</sup> Ecclesie è cō  
 had so replenished the mindes of these <sup>r</sup> cordia felici  
 beleevers with a mutual loue and vni- <sup>s</sup> ter sumpsit  
 ty that as those fowre in *Ezechiel* were <sup>t</sup> auspicia. E-  
 said to haue but <sup>n</sup> *one* face: and as the <sup>u</sup> rasimus in  
 Congregation of the childrē of *Israell* <sup>v</sup> Paraphras.  
<sup>o</sup> was gathered together as *one* man: so <sup>w</sup> q Christiana  
 we may say of these, that being many <sup>x</sup> vita nihil a-  
 in nūber they were but *one* in soule, & <sup>y</sup> liud est quā  
 being different in quality & condition <sup>z</sup> mutua cha-  
 they did not differ in faith & affection, <sup>aa</sup> ritas Dei &  
*They continued daily with one accord.* <sup>ab</sup> proximi Bū  
<sup>ac</sup> selsius in Aē  
<sup>ad</sup> Patriar-  
<sup>ae</sup> charum vin-  
<sup>af</sup> culum, Pro-  
<sup>ag</sup> phetarum ve-  
<sup>ah</sup> hiculum, A-  
<sup>ai</sup> postolorum  
<sup>aj</sup> refugium,  
<sup>ak</sup> Martyrū so-  
<sup>al</sup> lasium. Au-  
<sup>am</sup> tor li. ad fra-  
<sup>an</sup> tres in Here-  
<sup>ao</sup> moserm. de  
<sup>ap</sup> pace.

Thus the Primitive Church Precei-  
 ved her most happy beginning frō the  
 concord of her children. Which is in-  
 deed the very <sup>a</sup> life of a Christian, the  
 bond of the Patriarkes. the chariot of  
 the Prophets, the refuge of the Apo-  
 stles,

1. Cor. 13. *Itles and the Solace of Martyrs, Eccle-  
 Maiores est* *sie militantis Symbolum, triumphantis*  
*fraternitas* *exercitium*, a signe and token of the  
*Christi quam* Church militant here on earth, & the  
*sanguinis.* holy exercise of the Church triūphant  
*Ille similitu-* aboute in heaven. Without which  
*dine tantum* eloquence is but vaine, prophecie is vn-  
*modo corpo-* perfect, knowledge is nothing, faith is  
*ris refert,* dead, the works of mercy are reiected,  
*hec vngui-* Martyrdome it selfe not accepted, al o  
*mitatem cor-* ther gifts & graces of the spirit are but  
*dis demonstrat* as a sounding brasse, & tinkling Cym-  
*Ille interdū* bale. And as Saint *Ambrose* saith, this  
*sibi inimica* spiritual loue and vnity of the faithfull  
*est, hec sine* far excelleth thenatural loue and vni-  
*intermissio-* tie of brethren. For that hath in it the  
*ne pacifica* resemblance & similitude of the bodie  
*est. Ille in* only, but this declareth the vnanimity  
*consortio de-* of the heart. That sometimes is contē-  
*spicit quoq;* tious, this alwaies is peaceable. That  
*Germanum,* into company refuseth a brother, this  
*hec assumit* into society admitteth a strāger. That  
*frequenter* divideth with hart-burning things cō-  
*alienum. Ille* mon among themselues, this commu-  
*inter se com-* nicateth with cheerfulness things pro-  
*munia cum*  
*emulatione*  
*dividit, hec*  
*propria cum*  
*gratulatione*  
*cōmunicat.*  
 Sermon 9. de  
 unitate cha-  
 ritatis. Tom.  
 5.

per vnto others. This was here the practise of the Primitiue church, this was here the exercise of the faithful. *They continued dayly with one accord.*

Lycurgus thought that <sup>u</sup> the chiefest felicity of a citty, consisted in the civill concord and vnity of the Inhabitants: and I am perswaded (beloved in Christ Jesus) that one of the chiefest parts of happines and felicity in *Ierusalem* that citty of peace the Church of God, consisteth in the happy concord and agreement of the faithful. For as \* the ioint is in the natural body, so is vnity in the Church. Take away that in the former and the body will be dismembred, take away this in the latter, and the Church wilbe distracted. And it is most true which one saith, that x there is no true Church where the Professors thereof do never agree in the vnity of spirit & of faith. And therefore Christ saith of his Spouse the Church, *¶ Vnica est colūba mea*, my loue my doue is but one.

<sup>u</sup> Plut in eius vita.

\* Sancta Ecclesia sic cōfistit in unitate fidelium, sicut corpus nostrum unitum est compage membrorum, Greg. Mor. lib. 19.

cap. 14 in cap. 29. Iob. x Ibi non est Ecclesia Christi ubi non est unanimitas. Erasmus Paraphras. in Act 1. ¶ Cant 6.8

Thereby implying that howsoever the

Sy-

2 J. King.

11 30.

Ioh 19.23

b Gen 15.

10.

c Divisit A

brahm tria

animalia, a-

ves non di-

visit. Quare

hoc fratres?

quia in Eccle

sia Catho

lica carnales

dividuntur

spirituales non

dividuntur.

Serm. 54. de

Tempore.

d Rev. 16.2

e Concordia

est voluntas

una et affi-

nitas confor-

mitas. Boni-

tatem. in de-

claratione

Terminorum

theologicæ.

Synagogue of Antichrist is rent in many pieces like <sup>z</sup>Jeroboams garment: yet the true Spowse of Christ Jesus is without rēt, without schisme, like <sup>a</sup> the garment of Christ without seame. This is noted vnto vs in the booke of *Genesis*, where we may read, that when *Abra-hā* by the appointmēt of the Lord had taken a heyfer, a goat & a ram of three yeares olde a peece, and a turtle doue and a pigeon, it is said of him that <sup>b</sup> he devided the beasts in the midst, & laide every peece one against the other, but the birds divided hee not. To prefigure vnto vs, as Saint <sup>c</sup> *Augustine* doth moralize it, that although it be the māner of carnall and beastly minded men (such as they are who haue the <sup>d</sup> mark of the beast) to be devided one against the other: yet those that are spiritually minded, and like vnto birdes, doe mounte aloft in their heavenly meditation (such as the faithfull are in my Text) are at perfect <sup>e</sup> concord indeed, are never distracted in their wils, ne-

ver divided in their actions, never sepa  
 rated in their affections. They knowe  
 they are the <sup>f</sup> Lordes husbandrie and  
 the Lords building, and <sup>g</sup> therefore  
 they must not be dissipated, and there-  
 fore they must not bee disioined one  
 from the other. They knowe that the  
<sup>h</sup> cognisance of Christ is loue, the <sup>b</sup>od  
 of perfection is loue, the <sup>k</sup>new commā  
 dement is loue, the <sup>l</sup>ende of the com-  
 mandements is loue, and that as Saint  
*Augustine* speaketh, <sup>m</sup> *omnis homo in*  
*Christo vnus homo*, <sup>n</sup> al are one in Christ  
 Iesus, & therefore as <sup>o</sup> branches of the  
 same vine, as <sup>p</sup> children of the same Fa-  
 ther, as <sup>q</sup> members of the same body, as  
<sup>r</sup> servants of the same master, as <sup>f</sup> Sheep  
 of the same shepheard, as <sup>t</sup> stones of the  
 same building, as <sup>u</sup> clay of the same pot-  
 ter, they had, as *Hippocrates* twins had  
*idem velle, idem nolle*, the same minde  
 and the same meaning, the same will &  
 the same affection, the same heart, and  
 the same soule. This shall ever bee  
 the testimonie of their vnitie, this  
 shall

1 Cor. 3. 9  
 Si cultura  
 estis non de-  
 betis dissipa-  
 ri, si edifica-  
 tio estis non  
 oportet sepa-  
 rari. vnita-  
 tem hac duo  
 nomina sig-  
 nificant a  
 Christianis  
 amplectentia  
 Chrys. Hom.  
 8. in 1 Epist.  
 ad Corinth.  
 Tom. 4.  
 1 Ioh. 13. 35  
 1 Col. 3. 14  
 1 Ioh. 13. 34  
 1. Tim. 1. 5  
 In Enar.  
 rationem, p. 29.  
 Gal. 3. 28  
 1 Ioh. 15. 4  
 P Mart. 6. 9.  
 1. Cor. 12.  
 27. & Eph.  
 4. 4  
 1 Ioh. 13. 13  
 1 Ioh. 10. 16  
 1. Pet. 2. 5.  
 1. Es. 64. 8.

shal ever be the remembrance of their concord, this shal ever bee the dittie of their praise, this shal ever bee the song of their commendations. *They continued daily with one accord.*

But alas, beloved, what is nowe become of this holy dutie? where is now to bee founde this heavenly practise of the Primitiue Church? \* As in the beginning all the world was but one people, and had all but one language, but afterwards they were scattered vpon the face of the earth, and divided into severall nations, and diuerse languages: so in the begining of the Gospell, all Christendome, as you see, was but *one Church*, and professed but *one* faith: but, alas, since that, through schisme, and heresie, it is divided and distracted into many factions. For to say nothing of the *Romish* falselie named \* *Catholic* Church, whose doctrine is nothing

\* *¶* olim cum omnes homines erant una gens & una lingua, diuisi sunt per plurimas gentes: ita & modo cum esset totus populus Christianus una Ecclesia & una fides, diuisi sunt per multas hereses. Chrysostomus. 48. in per. in cap. Math. 24.

\* *Catholicum id verè propriè, dicitur, quod ubiq, quod semper, quod ab omnibus creditum est. Vincentius Lirinensis lib. de hæresibus, cap. 3.*



but plaine y division, whose faith is no-  
 thing but <sup>z</sup> vncharitable factiō, whose  
 religion is nothing but open <sup>a</sup> rayling  
 whose professiō is nothing but <sup>b</sup> inecere  
 contradiction: who insult over vs for  
<sup>c</sup> our dissentions, whereas I dare vnder

As to in-  
 stance only  
 in that one  
 point of the  
 Eucharist.  
*Hoc est cor-  
 pus meum.*  
 Bellarmine  
 saith, *hoc de-*

*monstrat panem celestem, lib. 2. de Euchar. cap. 7.* Turriane saith, *hoc*  
*substantiam panis demonstrabat. Tract. 1. ca. 20* Vega vnderstandeth  
 it, *de specie panis*, of the forme and shape of bread, *de miss. fol 13*  
 Scarga wold haue it to be vnderstood of Christs body *hoc quod*  
*sub speciebus panis occultatur, &c.* And he further saith, *nemo mentis*  
*compos*, none in his right wit would say otherwise *de Euch. lib. 1*  
*cap. 5* See the treatise of Crastovius called *Bellū Iesuiticū*, where  
 he hath collected 205. cōtradictions of the Iesuits, cōcerning  
 the sacramēts. And such is their divisiō almost in every brāch  
 of their religion. *vid. Apolog. Iuelli. 2* *Quisquis ab unitate Matris*  
*Ecclesie, siue per heresin de Deo per versa sentiendo, seu errores chismatis*  
*proximum non diligendo dividitur, charitatis gratia privatur, Greg. Mo*  
*val. lib. 18 cap. 14. in cap. 28. Iob. 2* Witnes Stapleton against D.  
 Whitakers. *Admonit. ad Whitakerum* Harding against B. Iuell, in  
*defens Apol. Bellarmine* against M. Calvin. *Præfat. in 2 controver.*  
*de Christo, Cochle<sup>r</sup>* against Iohn Husse, *lib. 2. biss. Hussitar. v. Fox<sup>r</sup>*  
*in Monument. Martyr. f 63* the Rhemists against the Protestāts  
*Annot. in Act. 8. sect 10. Annot. in Iac. 5 sect 5 & Annot. in Gal. 2. sect.*  
*8. &c* <sup>b</sup> *Vide quid M. sententiarum lib. 4. distinet 2 de Matrimonio sta-*  
*tuerint, & contrarium reperies apud Bellarm. lib. 1. de Matrimonio. c. 5.*  
*& quid de sacrificio Christi Heskins. lib. 1. cap. 13 & cōtrariū apud Bel*  
*lar. lib. 1. de miss. cap. 6. Bellarminus etiam sibi ipsi contrarius est si con-*  
*feras l. 4 c. 25 de Pontif. cum. lib. 1. cap 13 de clericis, in verbis proprie*  
*& non proprie.* <sup>c</sup> As Harding heretofore *defens Apol. Pag 239* &  
 the Papist of late in the conclusion of their supplication to  
 his Highnesse and the States of the Parliament.

a For they  
 differ in  
 237. arti-  
 cles of do-  
 ctin as Io.  
 hānes Pap-  
 pus hath  
 gathered  
 out of Bel-  
 larmine. in  
 li. de contra-  
 dict. Doctōrū  
 nunc Eccle-  
 siæ Romanæ.  
 And Master  
 Willet set-  
 teth down  
 70. main  
 cōtradicti-  
 ons be-  
 tweene  
 the olde &  
 new papists  
 37 be-  
 tweene the  
 Iesuits. 57.  
 points  
 wherein

take, there are more material<sup>d</sup> differē-  
 ces among them (and that peradven-  
 ture in some<sup>e</sup> one pointe of religion  
 then there are amongst vs in al. To say  
 nothing, I say, of thē who are so much  
 faulty themselves, & yet most vnchari-  
 tably slander and censure vs: and to  
 come a little to the consideration of  
 the state of our owne Church at this  
 present.

Can we here (my brethren) iustifie  
 our selues? Or can wee truly giue the  
 same testimony of our selues which S.  
 Luke doth heere of the faithfull in my  
 Text, that in our Christian exercises,  
 in our holy dueties, wee *continne daily*  
*with one accorde*? May wee not rather  
 iustly take vp that complaint of Saint  
 Bernard<sup>f</sup> where is now to be found a-  
 mongst vs the exercise of vnanimity?  
 Surely we haue herein lost the vertue

Bellar. is at variance with himselfe 39 cōtrarieties of Popish  
 religion. 100 contradictions of the Popes Canons. v. *Tetra-  
 lon Papismi*, parte 4.<sup>e</sup> As in Purgatory, the Masse, the real pre-  
 sence. baptisme, confession, &c. <sup>f</sup> *At ubi nunc illud vnanimittis  
 exercitium? & postea religionis antiquæ non solum virtutem amisimus  
 sed nec speciem retinamus. in Apolog. ad Gulielmum Abbatem.*

& retaine not so much as the shew of  
ancient religion. In the Primitiue  
Church the multitude of beleeuers  
were all of <sup>g</sup> one heart and of *one* soule:  
but to apply S. Chrysostome his wordes  
to our times <sup>h</sup> nowe a daies it is very  
hard to finde concorde or vnity in one  
chinde. Then <sup>i</sup> three thousand were as-  
sembled in *one* house, sed together, as it  
were, at *one* table, continued together  
with *one* accorde: but nowe a few of vs  
are at dissentiō & diuisiō in one house  
as if that of our blessed Saviour were  
now in our times fulfilled, there shalbe  
three in one house divided, three a-  
gainst two, and two against three. For  
as the people of Israell were <sup>l</sup> divided  
into two parts, halfe of the following  
Sibni, and the other halfe Omri: as in  
*one* <sup>m</sup> the wiser sort affected Pompey,  
the middle sort Caesar, & the rest Cras-  
sus: as in <sup>n</sup> Attica, the people of the  
*ensam unam animam unam habuerunt.* At nimium longe a virtute  
*orum absumus & dissipati per proprias domos sumus,* Chrysost. Hom.  
in cap. 10. Mat. & Luk. 12 52. 11. King. 16 21. <sup>m</sup> Plutarch in vi-  
brassi, <sup>n</sup> Idem in vita Solonis.

g Aet. 4 32  
<sup>h</sup> Hodiene  
*una quidem*  
*in mente cō-*  
*cordiam vllā*  
*reperias, sed*  
*bellū vndiq;*  
*omnia fer-*  
*unt.* Hcm.  
36. in 1. Cor  
Tom 4 Si-  
mile est illud  
Guolieri. in  
Aet. 2. hoc  
*seculo variis*  
*sectis scindū-*  
*tur, seq; in-*  
*vicem mu-*  
*tuis Anathe-*  
*matismis de-*  
*vouent.* An-  
*tiquorū tem-*  
*porum disci-*  
*puli meliores*  
*erant quam*  
*nunc sunt do-*  
*ctores.* Chrys.  
serm. 6. in  
Epist. ad Eph  
<sup>i</sup> Triam illia  
*domum unā,*

*mountaines* run after *Pisistratus*, the people of the *Vallyes* after *Lycurgus*, the people of the *Sea-coasts* after *Megacles*:

• Chrysost.  
Hom. 46. in  
Act. 20.

1 Cor. 1. 12

as among the ° *Hebrewes* there were three sects, the *Pharises*, the *Sadduces*, & the *Esseni* or rather as in the church of *Corinth* some followed *Paul*, some *Cephas*, some *Apollos*: so haue not wee as many Sects, haue not wee as many factions', haue not we as many diuisions, shal I say in our Church? Surely I may truely say among them who name themselues mēbers of this our body, branches of this our vine, Professors of this our religion. Are there not yet *Brownists* & *Barrowists*, *Martinists* and *Humorists*, *Donatists* and *Anabaptists* to be found amongst vs? I speak not of this place in particular, but of our church in general: are there not yet many *factious Spirits*, and troublesome *Schismaticks*, who (either vpon a prowde conceite of themselues be cause like him in *Tullie* & they thinke there is great learning in contradiction

¶ Disertus  
esse possem si  
contra ista  
dicerem Tu-  
sculan.  
Quest. lib. 1.

Or vpon a malicious minde, or licentious desire, because, like them in *Gregorie*,<sup>r</sup> in an obstinate ignorance they neglect and in an affectation of liberty they shake of our Church discipline. Or else vpon some discontented humor, because (as wee haue experience in many) they haue beene crost in their inordinate desires, doe continually oppose themselves against authority: and being altogether vncharitable in their courses, they make no conscience to rent the vnity, to disturbe and as much as in them lyeth, to destroy the peace of our Church. For otherwise why haue they raysed such hote and bitter contentions concerning<sup>u</sup> round, and square, white and blacke, standing sitting, kneeling & the like. Why should they be willing rather to haue the ta-

*Non ob aliud in ignorantia sua hastenus cecitate voluitur, nisi ut Ecclesiasticam fugiant disciplinam, & perverse habeant, ut voluerint, vivendi licentia: quia nec quid defendant, nec quid sequantur intelligunt, & postea. Ignorantia suae credentes universam Ecclesiam non ratione, sed malitiosa mente tan-*

*modo refugiunt. Epist. lib. 7. Indist. 1. Epist. 5.* <sup>r</sup> Discontentment for the most parte cause of schisme in our Church. <sup>r</sup> Charitatem & dilectionem proximi si haberent schismatici non dilaniarent corpus Christi quod est Ecclesia. *August in lib. de sermone Domini in monte.* See the libellers in their admonition, and the defence of the answer to the same, by the late most reverend Archbishop of famous memory against the reply of T.C.

lent of their ministry buried vp in the napkin of silence, then to suffer themselves to bee covered with a surplesse? Why should they be willing rather to be crossed in their spirituall businesse, thē to allow of the crosse in the Sacrament of Baptisme? Why wil they rather heare no prayer, then a set forme of praier? Why will they rather heare no Sermon, then a Sermon that hath the sayings of the Fathers, or Philosophers in it? Why will they rather receaue no Sacrament, then receaue it at his hands, whose preaching they like not: or kneeling with the congregation, which custome they allow not. In a word, as \* tinne is said to bee of that distractiue nature, that beeing mingled with other mettals, it doth diuine them, and is it selfe divided from them: so are they of that contradictiue spirite, that they make a rent many times betweene others, & themselves: are divided in opinion from others. Iudge no mans conscience (beloued

\* *Stannum  
talis est natu-  
ra ut si mis-  
ceatur cum  
aliis metallis  
in vicem cō-  
iunctis solet  
ipsa divide-  
re, & ab in-  
vicem peni-  
tus sepevari.*

Chr



Christ Jesus) yet can I not free these <sup>x</sup> contentious persons, who like <sup>y</sup> Romulus & Remus fall out about trifles, and wearie their brethren by their stiffe & vnreasonable opinions, and rather then they wil yeeld, do defend a knowne evil, and dayly stir vp the coales of domesticall controversies in matters of <sup>z</sup> indifferencie, wherein (according to that excellent rule of <sup>a</sup> Saint Ambrose to St Augustine, and his mother) we should neuer in all obedience conforme our selues vnto the Church where we liue: we shal desire to giue no occasion of offence to others, or that others should take no occasion of offence at vs

I wil not here stand to rip vp the disingitur indifferen: er est habendum & pro eorum inter quos vivitur etate seruandum. Augustinus. Epist. 118. ad Ianuarium. <sup>a</sup> Cum Augustinus & Mater eius consulissent Ambrosium, an Sabbato ieiuna- re necne, quia Ecclesie diuersae diuersum hac in re statuerunt. Respon- dit Ambrosius Augustino. Cum Romam venio ieiuna in Sabbato, cum tu, non ieiuno. Sic tu a d quam forte Ecclesiam veneris eius morem a. si cuiquam non vis esse scindalo nec quanquam tibi. In his rebus quibus nihil certi statuit scriptura, mos populi dei vel instituta maioru lege tenenda sunt. Aug. ep. 86. ad Casulanu. & 118. ad Ianuarium.

<sup>x</sup> contentio-  
est ubi non  
ratione ali-  
quid sed ani-  
mi pertina-  
cia descendi-  
tur, & ubi  
iam non ve-  
ritas quari-  
tur sed prox-  
imus fatiga-  
tur. Hier. in  
ca. 1. ad Rom  
hac solet eti-  
am ea que  
malam vult  
velle defen-  
dere ne cede-  
re videatur  
Ambros. in  
cap 4. Eph.  
<sup>y</sup> Plus in Ro-  
<sup>z</sup> Quod neq;  
contra fidem  
neq; contra  
bonos mores



sensions and divisions of many other  
reverend and learned men, and other  
wise great pillars of our Church. Only  
thus much let me bee bold to tel them

<sup>a</sup> Plin. lib. 9  
cap. 6.

that as the whole <sup>b</sup> sea is troubled whe  
the great fishes the *Orca* & the *whales*  
doe fight: so our whole Church must  
needs be troubled while they some of  
the principal members thereof do liue  
in cōtentiō. And as *Plyn* saith of those

<sup>c</sup> Idem lib. 2  
cap. 83.

two Hills in the territories of *Modena*  
that encountring together, and charg-  
ing and assaulting one the other, they  
overthrewe all the villages that were

<sup>a</sup> *Scismatici  
separant de-  
ceptam mul-  
titudinē ab  
Ecclesia dei,  
& rudes ani-  
mas que  
Christi nuper  
concepere  
sermonem,  
abrumpunt  
& dividunt*  
*Hier. in c. 1.  
Isel. prophet  
Gen. 13 7.*

built vpon them. So it is too true that  
when such strong & mighty bulwarks  
of our church shal thus band theselues  
one against another, that the simple  
people whose faith is built vpon their  
doctrine (as they in Saint *Ierome* were  
by the <sup>d</sup> Schiscaticks of his time) are  
weakned in religion, distracted in opi-  
nion, divided from the congregation  
and do sometimes fall away from their  
profession. And as the <sup>e</sup> falling out of

*Abr*

Abrahams & Lots servants might giue an occasion to the *Canaanites* and *Perizzites* that were then in the lande to blaspheme the name of God & to destroy them: so howe is it possible but that the variance and discord of these should cause the irreligious *Atheists*, the enemies of God in our lād, to blaspheme his holy name, and giue an occasion to the *Papish favorites* by our own dissentions to work our vcter ruin and destruction.

¶ Quando li-  
tigas, quan-  
do contendis  
quando Ec-  
clesiam scin-  
dis, facis ut  
qui foris sunt  
blasphemant  
Chrys. Hom,  
26 c. 14 Ro.  
8 Lib. 22.

*Livy* in his *Romane* & history repor-  
teth that *Minutius* and *Fabius* beeing  
both *Romanes* were in great oppositi-  
on and contradiction, even then when  
*Hannibal* was menacing his threats a-  
gainst *Rome*: entertaining from thence  
many treacherous Fugitiues, and sen-  
ding thither his own Escouts & spies,  
& vsing all meanes for the overthrow  
of that City. What *Hanniball* of *Car-  
thage* did sometimes against *Rome*: that  
the *Hanniball* of *Rome* doth alwaies a-  
gainst vs. He entertaineth manie false-

harted Fugitiues from vs, and sendeth his treacherous Mass-mongers as spies and intelligencers into our land. These tread every path, moue every stone, vse every means, to work the ruine of our Religion, and the down fal of the gospel. And yet behold we (my brethren) (with grieve of hart I speake it) to the dishonour of our God, the disgrace of our calling, the discredit of our church the reioycing of the Adversary, doe all this while, shal I say, like *Minutius* and *Fabius*, nay like *Jerome* and *Ruffinus*, whet our tongues, & sharpe our pens and make our inuestiues, and publish our pāphlets one against another. So that I may truely saie with Saint *Bernard* that our church many times findeth more peace amongst strangers, among Pagans, among Heretickes, the among her owne children: who to get vnto themselues a little honor as they think it, but indeed great dishonour as they shal finde it, doe *Nero-like* or *viperlike* kil & exenterate their own mother

At whose bitter contentions see how Saint Augustine grieved. *Epist. 15.*

¶ Pax a Paganis pax ab Hereticis sed non profecto a filiis, *serm. 33. in Cant. Pacē habet Ecclesia apud extra-neos sed filii nequam, filii scelerati se-viunt in eā. Qui propria matrem eviscerant ut se-pariant in honorem. Idem serm. ad pastores in Synodo.*

ther the Church in whose womb they  
haue beene conceived, in whose lapp  
they haue beene dandled, in whose bo-  
some they haue beene lulled, vvith  
whose armes they haue beene imbra-  
ced, vvith whose milke they haue been  
nourished, and through whose peace  
they haue beene blessed. And as *Rebec-  
ca*, when her childrē stroue within her  
said, <sup>k</sup> seeing it is so, why am I thus? So  
the Church, seeing this contention of  
her children within her owne bowels,  
hath as great cause to say, seeing it is so  
why am I thus? why am I so fruitful in  
children that haue such contentious &  
dilagreeing <sup>i</sup> children.

Are these (my brethren) the fruits of  
the Gospel, are these the effects of our  
holy calling? Are these the tokens of  
our vnitie? Are these the bodies of our  
Christianity? Do we thinke by renting  
our Church to build vp our Church?  
Do we think by separating the mem-  
bers to strengthen the body? Doe wee  
think by dividing of Christ to cōfound

<sup>k</sup> Gen. 25.  
22.  
<sup>i</sup> Filii mali  
qui non odio  
iniquitatum  
alienarū sed  
studio con-  
tentionum  
suarum in-  
firmas plebes  
instantia sui  
nominis irre-  
ntitas vel to-  
tas trahere,  
vel certe di-  
videre affe-  
ctant. Super-  
bia tumidi,  
pervicacia  
vesani, calū-  
niis insidiosus  
seditionibus  
turbulenti, ne  
luce veritatis  
carere offen-  
dantur, um-  
bram ri-  
gidæ severi-  
tatis obtin-  
dunt. Augu-  
stinus contra  
Parmenia-  
num lib. 3.  
cap. 1.

*Antichrist?* Do we think by our scisme to beat downe Papisme? Do we think through bitter emulation to establish sincere reformation? Doe we thinke that the Adversary seeth this not? Or

*m Turpe est*

*contra arde-  
ter perversa  
asserentes*

*nos pro veri-  
tate frigidior-  
es inveni-*

*vi. Rusticus*

*Diaconus li.  
adversus A-  
cephalos.*

*n. I. felices*

*nos infelix  
populus dei*

*non potest in  
bono tantam*

*habere con-  
cordiam quā*

*tam mali ha-  
bent in malo*

*Hier. in Psa.*

*82. in illa*

*verba quo-*

*niam cogita-*

*verunt una-*

*nimiter si-*

*mul.]*

*o Neh. 4 8.*

seeing regardeth it not? Or regarding observeth it not? or observing derideth it not? Or deriding furthereth it not? Or furthering relateth it not? Or relating remembreth it not to their owne advantage and our shame? What, my brethrē, is it not a <sup>m</sup> stark shame for vs to be cold in mainetaining a truth, seeing our Adversaries are so hote in defending a falshood? Is it not a great discredit vnto vs, that Papists shoulde be at more <sup>n</sup> vnity in mainetaining a bad cause, thē we are of a good? What, my brethren, shal <sup>o</sup> Sanballet, and Tobiah, and the *Arabians*, and the *Ammonites* conspire altogether to fight against *Ierusalem*? And will not the Princes & Rulers, & the rest of the people of the *Jewes* with *one* consent & agreement ioine together to repaire the decayed wals

wals of *Ierusalem*, and to stop the breaches of the same? My meaning is: shall the *Frogges* and *Locustles* of *Rome*, the *Iesuits* and *Seminarie-Priests*, and the rest of the *Popes Agents*, that lie lurking in *England*, thus conspire & agree together like *Foxes*, to destroy our vine to supplant our Church? And shal not our *Bishops*, & *Prelates*, and *Pastours*, and *Professors* of all sorts with one consent ioine together to beate back their forces, and to defend & maintaine our Church?

It is reported that many malicious minded men did labor to sow the tares of discord & dissention between *Charles the Great*, and his brother. But they (for such was their wisdom) did forbear one another and ioined their forces together against their enemies that labored to make debate betweene them.

*P. Cranzius in Saxonia lib. 2. cap. 3. & refertur à Magdeburgensibus. Cent. 8. cap. 6. fol. 417.*

And a parallel to this we haue in *Plutarch* of impudent & insolent *Hyperbolus*, who perceiving *Alcibiades* & *Nicias* to bee at variance, busily stirred vp the

*9 In vita Nicias.*

the people against the both to banish them. But they being acquainted with his wicked project, joined their powers in one, and so by this meanes banished him. Beloved in our Lord and Saviour Iesus Christ, what those malicious minded men did vnto *Charles the Great*, and his brother, what *Hyperbolus* did to *Nicias & Alcibiades*, that our *Malecontent Recusants* and *Popish Circumcellions*, as malicious as the former, as insolent as the latter, cease not to doe vnto vs. They labor to sow the tares of discord and dissention among vs, & perceiving vs already at variance, they seduce the silly multitude by many sweete and sugred word: that so (having got the maior part vnto them) they might with more facilitie extermine and banish vs out of the land. But let vs be wise and wary to prevent these their wicked purposes. Let vs for shame lay aside all contētiō, which is not<sup>r</sup> fit to be among the that professe one & the same faith, Let vs forbear one another and ioine  
our

¶ Non congruit unius fidei viros habere contentionē, sed patientur se invicem. &c. Am'ros. in 2. Tim. 2.



our forces together against them that are enemies to vs both. Let vs at the least go forth with one power against the common Adversarie. And let vs as the Apostle speaketh *continue in* (Phil. 1. 27.) *one spirit, and in one minde* (not quarrelling together) rather *συναθῶμεν τῷ πνεύματι τοῦ εὐαγγελίου*, fighting together for the cōmon salvation through the faith of the gospel. Then shal we be assured as *Ignatius* speaketh, that although there are many wolues amōgst vs masking vnder sheepes cloathing, yet as long as we are at concord one with another, they shal never bee able to prevaile against vs. But if wee like the mouse & the frog in the <sup>u</sup> Poet, shal be stil warring & iarring about trifles, let vs beware least the furie of the Kight spoyle vs both. And if wee like foolish Galathians shal delight to bite and devour one another, let vs then take heed (as we were lately & learnedly warned out of this place by a \* reverende Elder amongst vs) least, as the <sup>x</sup> Apostle *spea-*

*Fugite ut  
filii lucis se.  
tationem uni-  
tatis. Multi  
enim Lupi  
velleribus te-  
li. &c. Ve.  
rū in vestris  
concordibus  
animis nul-  
lus dabitur  
illis locus.  
Ad Phila.  
delphiensis  
Epist. 9.  
<sup>u</sup> Homer in  
Βαλγαρχίαν  
μαχα.  
<sup>x</sup> Mr War-  
den of New  
Colledge.  
<sup>x</sup> Gal. 5. 15*

speaketh, We be devoured and consumed one of another.

*Eusebius* in his 7 Ecclesiastical history hath an observation wel worth our attention. After he had set downe, the glory of the Church in thole daies, the honor of the Ministers of the word & al Christians, & those many famous temples erected almost in every Citty, and the infinit multitude of beleevers flocking thither for their spiritual comfort he proceedeth thus: *hec nulla potuit invidia prohibere, &c.* Satan with all his malice, the world with all his cunning, Tyrants with all their power were never able to hurt or hinder this glorious estate of the Church. But (saith hee) when<sup>2</sup> Christians once began to vilifie Christians, when our selues shot out our arrowes even bitter words against our selues, when Bishops set vpon Bishops, and the pastours of the Church were set on fire by the spirit of contention, one against another, the even the according to that in the lamentation, the

7 Lib. 8. cap.  
1. vide.

2 The debate & contention of Christians the cause of a great persecution of the church

<sup>a</sup> the Lord darkned the daughter of Si<sup>a</sup> Lam. 2. 1.  
on in his wrath & cast downe frō hea-  
ven the beauty of Israell and remem-  
bred not his foot-stoole in the daie of  
his wrath. Then evē thē the Lord sent  
a grievous persecution on his church,  
& she wandred in solitary places <sup>b</sup> like <sup>b</sup> Psal 102.  
a Pelicane in the wildernes, like an owl 6.7.  
in the desert, like a sparrow that sitteth  
alone on the house top. Men and bre-  
thren, Reverend and beloved in Christ  
Iesus: the Lord hath blessed our church  
of *England* in particular with as many  
blessings as ever he did the generall at  
that time. Kings haue been and still are  
her nursing Fathers, and Queenes her  
nurses. Her maintenāce although not  
so good as in former times (and I wish  
that it were bettered) yet saue excee-  
ding the mercenary state of stipendary  
churches. Her Temples glorious, her  
professors infinite, her ministers, in nū-  
ber more, in knowledge more abundāt  
I may truly say, then any : nay, I wil be  
bold to say, thē in many other nations  
of

of Christendome. Her peace, first vnder a gracious *Dehora*, and now vnder a faithfull *David*, a long and a happy peace.

*And t he Lord, if it be his will, continue yet the same amongst vs and our posterities, til the comming of his Son Christ Iesus.*

What rage of Satan, what envie of the world, what cruelty of ryrats, were able to stop the current of these blessings, if we were not wating vnto our selues? But alas (my brethren) here is that which threatens a chāge of these things, heere is that which threatens a heavy iudgement vpon vs. Our Peacemakers in Israel are the Peacebreakers of Israell. Our sons of consolation are become ~~the~~ sons of contention. Our Christians that should bee divided frō the world, are divided among themselves. And this division threatens our destruction. These bee the faults we must amende, these be the fruits of hatred & enmity, which we must abolish through

through loue and vnity. Least for our contentions this sun-shine of the gospell be defaced, & the light of the truth put out amongst vs. Least for our contentions, the Lord tel vs as it was told the *Angell* of the Church of *Ephesus*, that our *Candlestick* shalbe removed. Least for our contentions the Gospell of Christ be taken frō vs, as the *d Arke* of God was from the *Israelites*. Least for our contentions, the Lord send vs a dearth and famine, not of bread, but of hearing the word of the Lord: and the time come, that wee be constrained to wander *e* from sea to sea, and from the North to the East, shal we run to and fro to seeke the word of the Lord, and shal not finde it. As the Lord by his Prophet speaketh.

*c Revel. 2. 3.*

*d 1. Sam. 4. 11.*

*e Amos. 8. 11. 12.*

Wherefore my deare brethren be-  
loved in the tender bowels of Christ  
(Jesus) to conclude this point: if there  
be any signe of ancient Christianity in  
vs, if the cōfort of vnity may perswade  
vs, if the shame of the worlde may in-

E

force

force vs, if the loue of the Church may moue vs, if the danger of diuision may compell vs, if the malice of the Adversarie may incite vs, if the losse of the Gospel may fear vs: In a word, if there be any<sup>f</sup> consolation in Christ Iesus, if any comfort of loue, if any fellowship of the spirit, if any compassion of mercy; let vs beelike minded, having the same loue, being of *one accord*, and of *one* iudgement. Let vs not forsake the fellowship wee haue among our selues as the manner of some is; but let vs exhort one another, & that so much the more because we see that the daie draweth neere. And I<sup>h</sup> beseech you brethren by the name of the Lord Iesus, that we would all at the last speake *one* thing: that by our iars wee would giue no occasion to the weak to fal by vs, nor to the Adversary to triumph over vs, nor to the malicious to speake euill against vs. But being diligent to keep the vniity of the spirit through the bond of peace: we may with the faith-  
 ~ full

Phil. 2.1.2

Heb. 10.25

1. Cor. 1.

&amp; Eph. 4.

ful in my text continue in all Christian  
dueties *with one accord*. Being *one* bo-  
dy and *one* spirit even as wee are called  
in *one* hope of our calling, *one* Lord, *one*  
faith, *one* baptisme, *εἰς θεός καὶ πᾶσις ἀγάπη*  
*ἐν ᾧ καὶ ἡμεῖς καὶ οἱ ἀδελφοὶ καὶ ὁ πατήρ ἡμῶν*. *One*  
God, & father of al, which is aboue al,  
through all, and in vs all.

And thus far of my second generall  
observation. *The mutuall consent and*  
*agreement* of these Christians in their  
godly exercises: *with one accord*. *And*  
*they continued dayly with one accord*.

PARS TERTIA.

*in the Temple.*

*Ioseph* of *Arimathea* an honourable  
Counsellor was a Disciple of Christ  
but <sup>a</sup> secretly for feare of the Jewes. <sup>a</sup>Ioh. 19. 38  
*Nicodemus* would needs come vnto  
our Saviour, but it was by <sup>b</sup> night. But <sup>b</sup> Ioh 3. 2.  
the faithfull in my text are more bold  
and resolute, more open and apparant  
in their professiō. They were not Chri-  
stians in secret or Professors by night.  
They did not with the *Anabaptistes*,



*c Non abdi-* *c* avoide the sight and company of mē  
*derant se in* and run into the woods. They did not  
*sylvas ut A-* with the Popish Monkes and Friers  
*nabaptistae.* d creepe into privat houses. They did  
*Lucifugus i-* not with the fantastical Humorists be-  
*gitur spiri-* take themselues into clanculary Syna-  
*tus Anabap-* gogues. But *c* to gaine the more vnto  
*tisticus est* Christ in a frequēt assembly, *f* to make  
*fugiendus.* a publike confession of their faith, to  
*Qui enim* approue by their example the solemne  
*male agit e-* meetings of the Church, to incite o-  
*dit lucem.* thers hereby to these holy duties, and  
*Osiander.* to steach posterity, to eschew factious  
*d. 2. Tim. 3. 6* conventicles & to commend open and  
*c* *Ut propter* publike congregations and assemblies  
*populi fre-* in the Temple. They continued dayly  
*quentia plu-* with one accord in the Temple. A *h* place  
*res Christo* where the Apostles did vse to preach &  
*Lucrifacere* al the faithfull vse to pray.  
*possent. Gual-*  
*ter.* But some may here say. Why did  
*f* *Ut publicā* they continue in the Temple.  
*fidei confessi-* They continued dayly  
*onem edei ei-* with one accord in the Temple. A *h* place  
*coram popu-* where the Apostles did vse to preach &  
*lo. Ut publi-* al the faithfull vse to pray.  
*cos congres-*  
*sus Eccl. sic* But some may here say. Why did  
*comprobarēt* they continue in the Temple.  
*suo exemplo. Ut alios ad fidem & invocationem invocarent. Lucas Loff-*  
*us & In templo agebant, ne quis conspirationem putaret. & ut poster-*  
*discerent clancularias conventiones vitandas, & catus publicos esse la-*  
*dafiles. Bullinger in Text. <sup>h</sup> Vbi erat locus orationis quoad omnes, &*  
*predicationis quoad Apostolos, Capgrave in hunc locum.*

the Apostles come into the *Temple* to preach, why did the faithful come into the *Temple* to pray? Seeing our blessed Saviour made the most excellent Sermon that ever was made, & such a one as <sup>i</sup> containeth in it the most perfect forme of a Christian life, not in the *Temple*, but <sup>k</sup> on a mountaine. And in the same Sermon for praier his counsell was otherwise, <sup>l</sup> whē thou prayest, saith he enter, not into the *Temple*, but into thy chamber: and when thou hast shut thy dore, pray vnto thy Father which is in secret, & thy Father which seeth thee in secret wil reward thee openly.

*Vide Augustinum li. 1. de sermone domini in monte, in principio.*

<sup>k</sup> Mat. 5. 1.

<sup>l</sup> Mat. 6. 6.

For answer wherevnto I must cōfesse, that these holy exercises of preaching and praying, are most commendable wheresoever they be vsed & performed: mans necessity, and some other circumstances being considered.

For the first we haue an exāple in the Apostles, who <sup>m</sup> ceased not to preach, and teach Iesus from house to house.

<sup>m</sup> A. 5. 41

In Peter who <sup>n</sup> preached in the house

<sup>n</sup> A. 10. 34

of *Cornelius*. In our Saviour who  
 9 Luk. 5. 3. taught the people out of a ship. For  
 the second we haue an example in A-  
 p Gen. 24. 13 brahams servant p praying in the field;  
 9 Exod. 32. 11. in *Moses*, 9 praying vpon the moūtain,  
 11 King. 19 in *Elias*, r praying vnder a Iuniper tree,  
 4 Dan. 6. 10 *Daniel* in his c chamber, *Jonah* in the  
 t Ion 2. 1. t Whales belly, *Peter* u vpon the house  
 u Act. 10 9. *Paule* and *Silas* in \* prison, the faithful  
 \* Act. 16. 25. on the x shoare, our blessed Saviour  
 23. sometimes vpon a y mountaine, some  
 7 Mar. 1. 35 times in a z solitary place. Notwithsta  
 ding al this the *Temple* of al other pla-  
 ces is the fittest place for the publike  
 worshi p and service of Almighty god  
 in these holy duties. For where can  
 the word be so fidly preached as where  
 the Congregation is publicly assem-  
 bled, where can our prayers bee better  
 offered as a sweet smelling sacrifice vn-  
 to the Lord, the where a multitude of  
 faithful souls do as it were pitch a field  
 and vncessantly assault the God of hea-  
 ven by their petitions. And therefore  
 as Saint *Chrysostome* calleth the Tem-

ple<sup>a</sup> *doctrina sedem*, the seate of learning and chaire of doctrine, because Christ taught<sup>b</sup> openly in the Temple, and<sup>c</sup> dayly in the Temple, and the Apostles after Christ, and the true Ministers of Christ in all ages, haue made choice of this as the meetest place for the word preached. So also doth hee call it,<sup>d</sup> *domum sanctam*, a holy house: because here as in the house of God the Saints and servants of God doe lift vp pure harts & hands vnto God in their daily prayers and continuall supplications.

Hom. 1. in  
1 Iob.

<sup>b</sup> Ioh 18 20  
<sup>c</sup> Luk. 22. 53

<sup>d</sup> Hom 9. in  
cap. 3. Act.

And if we consider the first institution of the same, we shall find this to be one of the principall ends hereof, and that God hath promised in a more speciall manner to harken to the requests of thē that shall pray vnto him out of this place. Looke but into the bookes<sup>e</sup> of *Kings & Chronicles*, & there it will appeare that after *Salomon* had builde the Temple, and furnished it with all things thervnto appertaining: the first

<sup>e</sup> 1. King 8.  
& 2. Chron  
6. 7.

thing that he did therein, was the sanctification of the same by praier in the sight of all the congregation of Jsrael. To signifie vnto vs, that the ende of all that great chardge and cost which he spent in that glorious and sumptuous building, was no other then to make a fit and convenient place, wherein the name of the Lord should be called vpon in his owne time, & in the succeeding ages of posterity. And it is wel worth our obseruation, that our Savior in the gospell calleth this house not the house of learning, not the house of knowledge, not the house of discipline not the house of iustice, not the house of mercy, not the house of power, but the house of praier. <sup>f</sup> My house, saith he shalbe called the house of praier vnto al natiōs. Thereby teaching them & vs, and al the world, that as houses are vsually builded for habitation: so the Temples of the Lorde for inuocation. And that it is as proper for these to be frequented by the people of the Lord,

as

<sup>f</sup> Luk. 19. 46  
De causis dic-  
itur domus  
orationis. Ro-  
manentur. Jer  
4. de dedic.  
Ecclesiæ.

as it is for the other to be inhabited by  
 the sonnes of men. And therefore  
 when the Prophet *Ioel* commaunded  
 the Priests & Ministers of the Lord to  
 pray for the people, hee tels them the  
 place where they must doe it, even be-  
 tweene the porch and the altar. That <sup>Is Ioel. 2 17</sup>  
 is in the midst of the church & face of  
 the congregation. Giving vs thereby  
 to vnderstand, not only that the *Tem-  
 ple* is the vsual and appointed place for  
 praier, but also that there especiallie  
 our praier s being by many iointly po-  
 wred out, as a pleasant incense do soo-  
 nest ascend vp into the nostrils of the  
 Lord. For although that of the Schol-  
 men be most true <sup>h</sup> that God is here & <sup>h Enter pre-</sup>  
 there, & every where, by his essence, <sup>scilicet Deus</sup>  
 by his presence, & by his power: after <sup>hic & ubiq.</sup>  
 this manner filling both heaven and <sup>potentur.</sup>  
 earth, as he speaketh <sup>i</sup> by his Prophet. <sup>i Jer. 23 24.</sup>  
 And that which *Saint Stephen* alleadg-  
 eth <sup>k</sup> the most high dwelleth not in <sup>k Aa. 7 48.</sup>  
*Temples* made with hands. That is,  
 dwelleth not only there, or is not cir-  
 cum-

1 El. 66. 1.

cumscribed as a naturall body within one particular place: And that of God himselfe,<sup>1</sup> Heaven is my throane, and the earth my foot-stoole : where is then the house that you wil build vnto me. Yet of al other places in the world hee hath chosen his temple as an especial place, where to put his name, and where hee would bee most apparantly conversant, and where he would keepe his principall residence. And that wee might not doubt hereof, the Lord himselfe saide vnto *Salomon*,<sup>m</sup> I haue chosen this place for my selfe, to bee an house of sacrifice. If I shutte the heaven that there be no raine, or if I commaunde the Grasse-hopper to devour the Land, or if I send pestilence among my people. If my people among whom my name is called vpon, doe humble themselves and pray, and seek my presence, and turne from their wicked vvaies: then will I heare in heaven, and bee mercifull vnto their sinnes, and will heale their land; then mine eies shall be

<sup>m</sup>Chron. 7  
13. 14. 15.

ope



open, & mine eares attent to the prai-  
ers made in this place. And no mar-  
vel, For here was the *Arke* of the co-  
*venant*, the *Tables* of the *Testimony*,  
the *Cherubins*, and the *Mercy-seate*,  
the very visible signes and tokens of  
the<sup>n</sup> prelence of God. Here the Lord  
promised that his eies and his hearte  
should bee perpetuall. Here <sup>P</sup> was his  
throne established, this was the place  
of the soles of his feete, where he pro-  
mised to dwell among the children of  
Israel for ever. In a worde, as *Jacob*  
said of the place where he slept <sup>q</sup> surely  
the Lord is in this place, this is none o-  
ther but the house of God, and this is  
the gate of heaven: so may we as true-  
ly say of the Lords *Temple*: the Lord is  
in this place, so <sup>r</sup> saith *David*, This is  
none other but the house of God, so  
<sup>r</sup> saith our blessed Saviour. This is the  
gate of heaven, this is the habitation  
of the most high, so saith the Lord him-  
selfe <sup>r</sup> This is my rest for ever here will  
I dwel for I haue a delight herein.

<sup>n</sup> Exod. 25.  
22.

<sup>o</sup> 1 King 9.  
3.

<sup>f</sup> Ezech. 43 7

<sup>q</sup> Gé. 28. 16  
17

<sup>r</sup> Psal. 11 4

<sup>r</sup> Ioh. 2. 16.

<sup>r</sup> Ps. 132 14

And

And for this cause it is, that the faithful when they were to make their prayers vnto God haue ever had an especial recourse to this place. Witnesse *David*

u Psal. 5.7. u I wil come, faith he, into thine house in the multitude of thy mercies, and in thy feare will I worship towards thy holy *Temple*. Witnesse his sonne King

\* 2. Cro. 6. *Salomon*, who \* made a brazen scaffold  
13. in the middest of the *Temple*, whereon he kneeled, when hee prayed vnto the Lord. Witnes *Ezechias*, who when he

\* 2 King. 19 was to pray x went vp into the house  
15. of the Lord. Witnesse Christ *Jesus*

y Mar. 11 ii who often y frequented the *Temple*.

Luk 19. 45 Witnesse the Disciples who were cō-

\* Luk. 24. tinually z in the *Temple* praying & lau  
53. ding God. Witnes the Apostles who

\* Act. 5. 21. early in the morning, a entred into the

b Act. 3. 1. *Tēple*. Witnes *Peter* & *Iohn*<sup>b</sup> who went  
vp into the *Tēple* at the ninth houre of

c Act. 22. 17 praier. Witnes *S. Paul* c who prayed in  
the *tēple* at *Ierusalē*. Witnes *Anna* the  
daughter of *Phannuel* (a rare presidēt of  
this holy exercise, in this holy place, to

all

al posterities) she was a widdow about  
 fourscore & foure ycares: & <sup>d</sup>went not <sup>d Luk. 2.37</sup>  
 out of the *Temple*, but served god with  
 fastings & prayers night & day. Lastly,  
 witnes instead of al the rest, these faith  
 ful Christians of whom it is here said  
 in my Text, that *they continued daylie*  
*with one accord in the Temple.*

And is this even so? Were *Temples*  
 first ordained for prayer and preaching <sup>The vse.</sup>  
 the word, and such like holy exercises?  
 Hath God promised in a more especii-  
 all manner to heare them that there  
 pray vnto him? Hath hee sanctified  
 these places with evident tokens of his  
 owne presence? And haue the faithfull  
 at all times, and in all ages had recourse  
 herevnto? First then ( to make some  
 vse of this doctrine) what shalwe think  
 of al stubborne and stiffe-necked *Recu-*  
*sants*, who, for conscience sake, as *Recusants.*  
 they tearme it, but indeede for their  
 owne frowarde fancie, and refracta-  
 rie willes sake, forsake our publique  
 assemblies, in the *Temple* of the  
 Lord

<sup>d</sup>Tim. 3. 6. Lord and <sup>e</sup> creepe into privat houses, leading captiue simple women laden with sinne, and led about with diuerse lustes. Preferring the mumbling of a *Masse* in a private corner before the true worship and service of God in his holy *Temple*. To the I say, as the Lord by his Prophet speaketh, you haue hereinf committed two evils, you haue forsaken the fountain of living waters to dig vnto your selues pits even broken pits that can hold no water. You haue forsaken and neglected and scorned the word of God preached in his *Temple*, to follow at home (& that with greedines) lying vanities, wherein there is no confidence.

Brownists.

Secondly doe the faithful here thus *continue with one accord in the Temple*, what then shall we thinke of the pestilent brood of *Donatists*, the *Brownists*, and *Barrowists* of our times who as if they were sent as great Apostles from heaue with revelations, do (in a proud conceit of themselues) take vpon the

<sup>g</sup> M. Gylford in the preface of his reply to Barrow & Greene woode.

to confute, controule, & condemne al Churches. They accompt our *Temples* no better then *Antichristian Synagogues*. They call our people here assembled, profane multitudes, they name our set forme of praier here vsed horrible and accursed blasphemy, they tearme the Articles of our faith here confessed, a forged patchery, they vilifie our singing of Psalmes in these congregations, by the Psalmodical harmony of Crowes, Kights, Owles, Geese, Leopards, Beares, Wolues, Dogges, Foxes, Swine. And therefore they abhorre these places as profane, & refuse our societies as vngodly.

But what is the cause of these their heathenish imputations? What is the cause of this their Scismaticall rent? Surely, as they pretend, because there remaine many vngodly persons, many blots and spots in our Church. And is this al? Can they instāce in any church that hath bin free? Hath not the brightest day his clowd, the finest lawne his brack,

*h Cum tota  
dicat Eccle-  
sia quamdiu  
hic est dimi-  
te nobis debi-  
ta nostra. nō  
utiq; hic est  
sine macula  
& ruga.*

*August. Re-  
tract. l. i. 6. 7*

*i Cant. i. 4.*

*k In agro dei  
hoc est in Ec-  
clesia. De*

*Genesi cōtra  
Manicheos,  
lib. i. cap. 13*

*¶ Nunc bonos  
malosq; com-  
muniter qua-  
si permixtos*

*pisces, fidei  
Sagena nos  
continet.*

*Gregor. in  
Evangelia.*

*Hom. ii.*

*m Augustin.*

*de vera reli-  
gione, cap. 5 & 6. & contra Cresconium Grammaticum, lib. 2. cap. 22.*

*n Matth. 25. 33. o 2. Ti m. 2. 20. p De unitate Ecclesie.*

brack, the purest gold his dross? And  
is there, or ever was there any Church  
in the world that<sup>h</sup> may not be tainted  
with some blemish, that may not bee  
touched with some imperfectiō? Doth  
not the Spowse in the Canticles i con-  
fesse her selfe to be blacke? May shee  
not bee compared to a<sup>k</sup> corne-fielde  
wherin there are tares as wel as wheat?  
Vnto a<sup>l</sup> net wherein there are bad fi-  
shes as wel as good? Vnto a<sup>m</sup> thresh-  
ing flore wherein there is chaffe as wel  
as corne? Vnto a flock, wherein there  
are<sup>n</sup> Goats for the left hand, as wel as  
Sheepe for the right? Vnto<sup>o</sup> that great  
house wherein there are vessels of dis-  
honour, as wel as honour? And there-  
fore to them I say, as Saint *Augustine*  
did to such in his time against whō he  
excellently disputeth in many places:  
*P Intus & foris mali tolerandi sunt ne  
pacis compago solvatur.* Wee are con-  
strained for the publicke peace sake to

tolerat

tolerate the wicked in the Church of God. And yet for the 9 tares sake you should not forsake the field of the Lord. Nor yet for the<sup>r</sup> bad fishes sake should you rent the net of the Lord. Nor yet for the<sup>r</sup> chaffes sake should you refuse the threshing flore of the Lord. Nor yet for the goats sake should you leaue the flocks of the Lord. Nor yet for the<sup>r</sup> vessels of dishonor should you scorn the house of the Lord. nor yet for any

*¶ Et si videntur in Ecclesia esse Zizanias, non tamen impediri debet aut fides aut charitas nostras; ut quoniam Zizanias esse in Ecclesia cernimus, ipsas de Ecclesia recedamus.*

*Refert hoc Augustinus ex Cypriano. Retract. lib. 2. c. 28. Idem etiam habetur apud eundem contra Cresc. Gram. l. 2. c. 38. ¶ Ipsa est Ecclesia quae intra Sagenam dominicam cum malis piscibus natat. Corporalem separationem in littore maris hoc est in fine seculi expectat; corrigens quos potest, tolerans quos corrigere non valet. Non tamen propter eorum quos non corrigit iniquitatem, ipsa bonorum deserit unitatem. Augustin. Epist. 4. ad Vincentium. ¶ Quomodo vos nefario scelere ab unitate Catholica tamquam ab Area dominica separatis: quae usque ad tempus ventilationis necesse est, ut habeant & frumentum in horreo recondendum & paleam ignibus consumendum. Idem Epist. 10 ad Bonifacium. Et alibi. Firmissime tene Aream dei esse Ecclesiam Catholicam & intra eam usque in finem seculi frumento mixtas paleas contineri. Hoc est bonas esse simul & malos. Nec pro malis bonos deserendos, sed pro bonis malos, in quantum exigit fidei & charitatis ratio, tolerandas, lib. ad Pet. Diaconum de fide cap. 43. ¶ Quisquis dilexerit speciem domus dei, tolerat ea quae sunt in contumelia nec propter hoc relinquit domum ne fiat ipse non vix in contumeliam quod tamen in domo toleratur sed stercus quod de domo proicitur. Cont. Epist. Parm. lib. 3. cap. 5.*

F

blots



u Ecclesiam Christi, que non litigiosis opinionibus fingitur sed in the Temple of the Lord.

divinis attestationibus comprobatur  
 propter quolibet hominem relinquere non debemus  
 Epist. 50. ad Bonifacium  
 & lib. de fide & operibus cap. 5.  
 Nice Professours.

Lastly, doe the faithful here thus continue with one accorde in the Temple? What then shal we thinke of our nice and Lady like Professors in these daies who either vpon a proud conceipt to seperate theselues from the multitude, or vpon a wanton Nicenesse to be unwilling to come abroad, or vpon an affected pompe to imitate great ones (no necessarie occasion vrging them) withdraw themselves from the Church:

\* Neq, enim unguentaria tabernacula Ecclesie est aut officina forensis, sed locus Angelorum, locus Archangelorum, Regia Dei, coelum ipsum. [Hom. 36. in 1. Cor. Tom 4.]

and, as if God and his word, & his Ministers were all bound to attend them, they turne their Parlours into Temples their basons, that oftentimes they put vnto base vses, into the laver of Baptisme, their carousing cups into Communion cups, their tables of Epicurism into watch-towers for the Lords Prophets. To them I say with Saint \* Chrysostome, that the Church or Temple of God

God is no private house, no profane house, but the place of Angels & Archangels, the court of the king of heavē; and the habitation of God himselfe.

What shal wee thinke of our vaine and idle-disposed Professors, who vpon a carelesse and sloathfull negligēce only are like thē in *x Chrysostome* scarce seene in the Church once in a year; but do commonly absent themselves from these places: preferring the food of their bodies before the foode of their soules and the market place, and peradventure a worse place, before the house of God, & the y race or the theater before these sacred Oratories of the Lord. Of them I say with S. *Am- brose*, <sup>2</sup> they are worse then the verie Jews of whō the Prophet spake. <sup>2</sup> this people commeth neere vnto me with their mouthes, and honour mee with their lips, but their hearts are far from me. The Jewes seemed to yeelde their speech and presence, and to giue some countenance vnto the word: but these

Idle Pro-  
fessours.

*x Eorum me  
pudet qui to-  
to anno vix  
semel in Ec-  
clesia conspi-  
ciuntur. Idē.  
Hom. 2. in  
2. Cor. 1.  
y Si quis ad  
equorum cur-  
ricula voca-  
verit, & ad  
Theatra ini-  
quitatis mul-  
ti concurrūt  
sed si ad do-  
mum oratio-  
nis, pauci  
sunt qui non  
conferuntur.  
Idem in Ps.  
120. letatus  
sum, &c.  
<sup>2</sup> Serm. 19.  
in Psal. 119.  
<sup>2</sup> El. 29. 13.*

come not so farre, they giue little countenance, lesse speech, and no presence at all.

Profane  
Professors.

<sup>b</sup> In Epist. ad  
Lucilius.

<sup>c</sup> Act. 20. 9.

<sup>d</sup> Basilus

Hom. 5. in

Psal 29.

Tom. 1. in il-

la verba. In

templo eius

omnes dicent

gloriam, &c.

<sup>e</sup> Idem in

Psal. 18.

<sup>f</sup> Maxime in

ipsa domo o-

rationis ubi

Angelorum

presentia se-

per adesse nō

dubitatur,

ne quid inep-

tum fiat, ne

quid nostrā

fraternam

ve orationē

impediat, to-

tu viribus

agamus in

Iohannem

lib. 1. cap. 2.

What shal we thinke of our lewde & profane Professors, who although they come often vnto the Church, yet were it as good they were absent frō the same. They make this place, as *Seneca*<sup>b</sup> saith some did the schoole of Philosophy, *otij diversorium* the Inne of idlenes, or else *somni domum* the house of sleepe. Wherin while the Ministers of God are sincerely preaching & exhorting with Saint *Paule*, they are securely sleeping and snorting with *Eutichus*. Or else, like them in Saint *Basil*, they make this house of prayer<sup>d</sup> the place of intemperate babling and<sup>e</sup> profane communication: Thereby sometime hindring the Preacher, sometimes the hearers, & at all times themselves. To them I saie with *venerable Bede*,<sup>f</sup> in the house of God where it is certaine that God and his Angels are present, nothing should be done to hinder

• our

our owne, or our brothers devotion.

Finally what shal we thinke of our humorous & new-fangled Professors who are not ashamed to prefer privat meditatio in the chamber before publike praier in the Church. To them I say, that both are good, and both haue their warrat out of the word of God. Only as the wise man saith, <sup>Eccl 3. 1.</sup> there is a time for al things, & let private praier haue his time, and it is most commendable and necessarie, whether it bee in the morning when thou risest, or at night when thou goest to bed: when thou goest forth, or whē thou comest in, in thy chamber at home, or in the fields abroad. Yet in performing this exercise, to neglect the publike and solēne assemblies of the faithful in Gods house, cannot be warrated out of the word of god. Thou dost wel whē thou praiest for thy selfe in thy chāber: but thou dost better whē thou praiest for thy self & others in the church. <sup>h</sup> there I confesse thou speakest with thy God,

Humorous Professors.

<sup>h</sup> *Hic cum Deo loqueris  
hic nunc cum deo loqueris,  
nunc deus tecum.*

a good Father, but here sometime thou speakest with God by thy prayers, sometimes God speaketh to thee by his preachers.

Wherefore (Fathers and brethren, reverend and beloved in our Lord and Saviour Jesus Christ) the summe and effect of al is this: let not any vaine conceipt carry away any of vs, either wilfully to refuse as the *Papistes* doe, or maliciously to despise, as the *Anabaptists* doe, or carelesslie to neglect, as *earnall* men doe, or absurdlie to reiect as *Humoristes* do the assemblies of the faithfull in the *Temple* of the Lord. Let vs rather holde it our ioy and crowne, that God hath so blessed vs: that neither persecution, which hath vexed many of Gods Saints abroad, nor pestilent infection, which hath seized vp on many of our brethrē at home, haue hindred our frequent meetings in this sacred place, in this holy house. For albeit wee haue not the same *Temple* as the *Jewes* had, wherein were the *Arke* of

of the Covenant, the Tables of the Testimonie, the Cherubins, and the Mercy-seate, the visible signes of Gods favour: yet insteede of them we haue the churches of Christians, places severed for Gods service & the assembly of his Saints. Where we may hear his word preached as the only food of our souls Where wee may receiue his Sacramentes duely administred as the only pledges of our redemption, where we may lift vp our harts and handes vnto God, as a sweete smelling sacrifice in the nostrils of the Lorde. Where wee haue a promise of Christs presence & therein<sup>1</sup> of the presence of Angels & Archangels, where the whole body of Gods children & cōmunion of Saints doe sing praises to their Creator, and with one voice send vp their supplications to the king of heaven.

<sup>1</sup> Vbi Christus medius, magna est multitudo, ubi Christus est, necesse est & Angelos esse necesse & Archangelos. Chrys. Hom. 26. in cap. 12. Act.

O my deare and blessed brethren, what forcible meanes are these to moue, what effectual argumentes are these to perswade for mercy at Gods hands?

Jac. 5. 16. hands? For if <sup>k</sup> the praier of one righteous man availeth much, if it bee fervent; what shall the praiers of a whole multitude of Gods servants do? If the prayer of one humble minded man  
 Ecc. 35 17 <sup>l</sup> pierceth the clouds, and ceaseth not till the most high haue respect therevnto: what shall the prayers of many humble minded men doe? Whither will they ascende? Surely they will soare on high, and mount vp aloft  
 Gen. 32. and with <sup>m</sup> *Iacob*, they will even wrestle with God, and never departe till they haue a blessing. Lastlie if <sup>n</sup> where two or three are gathered together Christ Jesus hath promised his presence among them, and to grant their desires: howe much more manifestly and apparantly will he shew himself to bee amonge, and <sup>o</sup> to fulfill the petitions of so manie hundreds, yea peradventure of his Saintes assembled in his Temple, in whome there is but *Cor unum & anima una*, one hearte, and one soule, as yvas in those  
 faith-

Si dyo mag  
 na possunt  
 multo magis  
 plures Chrys  
 Hom. 37. in  
 cap. 17. Act.



faithfull Christians in the P primitiue Church. P Act. 4.32.

Howe then, my brethren, shoulde our harts think, our thoughts meditate our meditations wil, our wils desire, our desires affect, our affections long to bee often heere: O that I could but perswade you to like & loue these holy places consecrated to the honor of Almighty God? O that I could but perswade you to imitat *Dauid* a prince & a Prophet in this holy duty! O how did he loue gods house? how did he long after his holy *Temple*? how did he reioice when they said vnto him, we will go into the house of the Lord? Never did the Hart so bray after the rivers of water, as his soule did after the service of God in his *Temple*. Never was he so much tormented for his banishment from his countrey, as that thereby he was now banished from the Lords Tabernacle. O Lord of hostes, saith hee, howe amiable are thy Tabernacles? My soule longeth and fainteth for

for the courts of the Lord, my hart & my flesh reioyce in the living God. Beholde, the Sparrow hath found her an house, and the Swallowe a nest where shee may lay her young, even thy altars O Lorde of Hostes, my king and my God. Blessed are they that dwell in thy house, they wil ever praise thee. And therefore else-where hee desireth not many things but one thing & that not coldly but earnestly he requireth it at the Lords hands, & that was not honor with the ambitious, pleasure with the luxurious, wealth with the covetous; but the one & only thing which

¶ *Psal.* 37. 4 hee desired was to dwell in the house of the Lorde all the daies of his life, to behold the beauty of the Lord, and to visite his holy *Temple*. But little doth the world now accōpt of Davids one thing, and many regarde it lesse then nothing. But, the time being past, I cannot now stande to presse this complaint or to taxe the litle care of many in these matters. And therefore I can  
-but

but heere commit and commende all that hath beene spoken at this time to the effectuall operatiō of the Spirit of God in your obedient harts.

Nowe the <sup>u</sup> God of patience and <sup>u</sup> Rom. 15. consolation giue vs all his grace and holy spirite, that with these faithfull Christians wee may not only beginne but also *persevere & cōtinue* vnto the end in all holy dueties: that, being like affected one towards another, we may with *one* mind, & with *one* mouth giue praise to God the Father of our Lord Jesus Christ: and that wee may ever haue a longing desire to frequent the *Temple* of the Lorde with the Church militant here on earth, vntill wee bee made members of the Church triumphant there in heaven.

To GOD the Father, the Sonne, and the Holie Ghost, three persons in Trinity, one eternall everliving and onlie wise God in Vnitie mighte and Maiestie, bee rendered and ascribed all honour and glorie, power  
and

*The Christian Practise.*

and praise, dignitie & dominion now  
and for evermore. *Amen.*

*Soli Deo laus omnis & gloria.*



